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CHRONICLE

President's Legislative Program.—The President will insist, as far as he legitimately can, that some at least of the conservation measures shall be enacted into law before the present session of Congress adjourns. The bills which the President looks for Congress to pass in redemption of solemn party pledges are five in number, namely, the bill which calls for the establishing of postal savings banks; the one for amending and strengthening the interstate commerce law; the conservation measures, giving the President the right to withdraw public lands from entry and to continue the withdrawal until revoked by himself or by an act of Congress, and providing for a reclassification of the lands; the anti-injunction bill and Statehood for New Mexico and Arizona. In addition to these the President has recommended several other matters of legislation, including bills for a new form of government in Alaska, for Federal corporations and creating a public health bureau, but as these measures largely reflect his personal views, the President would not have them stand in the way at this time of bills designed to fulfil party pledges.

Corporation Tax Law.—The Chicago *Record-Herald* states that 300,000 of the 415,000 corporations in the United States have filed with internal revenue collectors the reports of their business called for by the new corporation tax law. The last day under the law for the filing of these reports was March 1, unless in particular instances an extension of time was granted; failure to

report carries with it a fine of from \$1,000 to \$5,000. The estimates of the revenue are enlarged by \$5,000,000 to \$30,000,000, and this sum will be further increased by the fines under the law which, if the figures of the *Record-Herald* be accepted, will exceed the tax. Collectors of internal revenue were notified some weeks ago of the President's decision that the returns by corporations under the law imposing a tax of one per cent. on their net incomes are not to be open to general public inspection unless a substantial appropriation is made by Congress to defray the necessary expense.

Ballinger-Pinchot Inquiry.—Gifford Pinchot concluded his testimony in the Ballinger-Pinchot inquiry leaving the impression after his four days on the witness stand, that he had not made good his serious charge against the Secretary of the Interior. Secretary Wilson denied the statement that he had authorized Mr. Pinchot's letter of January 5 to Senator Dolliver, which forced the President to dismiss the Chief Forester from the service.

The Rockefeller Foundation.—Senator Gallinger introduced in the Senate a bill for the incorporation of "the Rockefeller Foundation," the object of which is "to promote the wellbeing and to advance the civilization of the peoples of the United States and of foreign lands in the acquisition and dissemination of knowledge; in the prevention and relief of suffering, and in the promotion of any and all of the elements of human progress." Towards this foundation, it is reported, Mr. Rockefeller will contribute the greater part of his vast estate, variously

estimated at \$300,000,000 to \$1,000,000,000. The principal office of the foundation will be in the District of Columbia, though the bill gives the right to establish branch offices elsewhere. It is planned to make John D. Rockefeller, Jr., executive head of the foundation when the bill providing for its incorporation is passed.

Philadelphia Car Strike.—The last hope of averting the general strike in Philadelphia was given up when President Krueger on behalf of the rapid transit company refused to accede to the request of the Amalgamated Union that joint appeal be made by the union and the company for arbitration by the courts under the terms of a law passed in 1893. The situation is one of the most serious that has ever faced the business interests of a large city. Mayor Reyburn issued a proclamation forbidding a mass meeting in Independence Square and the Director of Public Safety announced that he had made thorough police arrangements to prevent it. On Monday the labor leaders declared that 125,000 were out under the general strike order; conservative estimates put the number at 40,000. Some few casualties were reported. Instructions were sent from Washington to Gen. Wood, in charge of the Army of the East at Governor's Island, to have troops ready to go to Philadelphia to guard the Mint and other Government property in case of serious disorders.

Income Tax Amendment.—The most important utterance concerning the proposed income tax amendment to the Federal Constitution since Governor Hughes took ground against that measure, appeared in a letter written by United States Senator Root to State Senator Davenport of New York. In his letter, which was read in the State Senate and has been ordered printed in the "Congressional Record," Senator Root controverts the opinion of Governor Hughes and argues at length that the proposed tax is both constitutional and proper. The income tax amendment has been ratified by both houses of the Illinois legislature.

Plan Remedies for Existing Evils.—The executive committee of the National Civic Federation met last week in New York to devise ways and means for a campaign to be carried on throughout the United States to secure uniform legislation in the States on matters of public interest and the public welfare. The meeting was the outcome of the recent conference in Washington of the National Civic Federation in cooperation with the session of the governors of the States and the commissioners of universal laws. The subjects chiefly to be aimed at are the divorce laws, prevention of the white slave traffic, pure food, and numerous economical and industrial questions. Among these latter the federal incorporation bill will claim attention.

Quebec Anti-Tuberculosis Exposition.—The official opening of the Anti-Tuberculosis Exposition took place

on March 2 in the Promotion Hall of Laval University in the city of Quebec. Sir Francis Langelier, president of the Anti-Tuberculosis League, presided. On his right were the Right Rev. P. E. Roy, Auxiliary Bishop of Quebec; Mayor Drouin, Doctors Rousseau and Groundin, and on his left the Anglican Dean Williams, Doctors Adami and Simard and the Rev. A. Gosselin, Rector of the University of Laval. The most important address was Dr. Adami's. His experience at the Royal Victoria Hospital in Montreal showed that one-half of the autopsies revealed the presence of tuberculosis in persons who died from other causes. The fact that 50 per cent. of adults are infected with this disease and that only 13 per cent. die of it, proves that tuberculosis is curable. The anti-tuberculosis campaign comprises three distinct enterprises: prevention, cure, segregation and care of incurables. Of patients who can be cured 249 out of 250 present no danger of contagion. Dr. Adami thinks that the Province of Quebec is in a particularly advantageous position for combating the White Plague. He said: "We have that noble phalanx of the Sisters of Providence who are ready to devote themselves for practically no earthly reward. We know with what admirable abnegation they care for these poor patients whether Catholic or Protestant. I am a Protestant and I am happy to give this testimony to the Catholic nuns. . . . In the Middle Ages another chronic malady as fatal as tuberculosis ravaged the nations of Europe. I mean leprosy. And it is thanks to the devotedness of the Catholic Church that this terrible disease has practically disappeared. Certain it is that nowadays, with the diffusion of science and hygienic appliances it will not take four hundred years to drive tuberculosis out of the Province of Quebec, and I am sure that I can count on the kindness and devotion of the Sisters."

Avalanches in Canadian Rockies.—On March 5, ninety-two men perished in an avalanche that swept down into Rogers Pass in the Selkirk Range of the Rocky Mountains. Fourteen injured are in the hospital. The work of recovering the dead and clearing the Canadian Pacific Railway main line was greatly impeded by a raging blizzard. Another big slide of snow and rock occurred the same morning a mile east of the spot where the ninety-two men were overwhelmed, but nobody was hurt this time. This second avalanche destroyed a portion of a snowshed and buried four hundred yards of the track to a depth of sixty feet. While the main line was being cleared passenger traffic was handled via the Arrow Lakes, Nelson and the Crow's Nest Pass. The death list from avalanches in Idaho, Washington and British Columbia between February 28 and March 5 was 224. A despatch from Winnipeg, dated March 5, says that the Wilcox & Ymir mines near Nelson, B. C., have been badly damaged by snowslides. At the Wilcox mine the bunk house and dining room, with the boilers and dynamo plant and the superintendent's house, were wrecked. The financial loss is said to be \$100,000.

London Elections.—The municipal elections for the London County Council took place March 5. The Municipal Reformers' majority won three years ago was destroyed, their opponents gaining 21 seats. The Council as it now stands consists of 58 Municipal Reformers, 56 Progressivists and 3 Labor members. In general Municipal Reformers correspond to Conservatives and Progressivists to Radicals.—The City of London is preparing to receive Mr. Roosevelt with great distinction. The ceremonial will be that followed in the reception of General Grant.—Mr. Austen Chamberlain's motion in favor of Tariff Reform, after a brilliant debate, was defeated by only 31. The Nationalists did not vote.—Sir Pieter van B. Bam, of South Africa, was entertained by the Imperial Cooperation League. He gave a powerful address in favor of Imperial Federation and an Imperial Parliament.—The Bristol, protected cruiser, has just been launched. Her engines will be the American Brown-Curtis turbines. She is the first large ship of the British navy to be equipped with them.

The Irish Party's Attitude.—Mr. Redmond's speech in Parliament on government procedure was admitted to be the most statesmanlike utterance on the occasion and an unanswerable indictment of Mr. Asquith's tactics. The refusal of the Irish organization of Great Britain to support the reelection of Captain Bann, a strong Home Ruler, because of dissatisfaction with the cabinet's course, also had influence in effecting the change desired. Mr. Kettle's insistence that Protection would not benefit nor satisfy Ireland unless her Parliament controlled it as far as it related to Ireland, was enlarged on by Mr. Balfour as a new development of the Home Rule demand which Mr. Asquith would find unpalatable. The Irish Party decided not to ballot for bills or motions until a satisfactory method of dealing with the veto question should be introduced. The National Board of the Ancient Order of Hibernians and the directors of the United Irish League, representing the two largest Irish organizations in the United States, have agreed to combine in order to produce unity in the Irish ranks and support their brethren at home in their efforts to achieve the largest possible measure of autonomy.

British Colonies.—The coal-strike in New South Wales is over. Some weeks ago the southern miners resumed work. On February 21 the northern miners determined to do the same, by a vote of 4,062 to 1,751.—The public account of Jamaica show a surplus for last year of £140,000, of which £100,000 will be used for roads, public buildings and other improvements. The Governor invited the Legislative Council to consider the reduction of duties on food.

Political Assassination in Egypt.—Boutros Pasha, the Prime Minister, fell a victim on February 20, to a terrorizing society akin to those of India. The object of the

society is the expulsion of the English and independence of Turkey. Opinions are divided as to its extent. The Young Egypt party denounce the murderer as a madman: nevertheless, he took an active part in the Young Egypt Congress last September. Others pretend that it is restricted to the readers of the *Lewa*, a revolutionary newspaper. The probabilities, however, are all the other way.

Indian Press Law.—The *Swarajya*, of Allahabad, has been suspended for failing to make the deposit of 1,000 rupees required by the new law. Two of its editors were amongst those convicted of sedition since the agitation began. This is the first order under the Press Law.

French Chamber.—The French parliamentary session, which generally lasts till July 14, will be much shorter this year because the term for which the deputies were elected is soon to expire. The Briand ministry has decided that the general elections will take place on Sunday, April 24, and that the second balloting will be on Sunday, May 8. A very long night sitting on March 2 closed with the final adoption of the budget for 1910, the total of which is 4,183,294,064 francs (\$807,376,140). The end of the sitting was marked by great disorder. M. Pierre Leroy-Beaulieu, deputy for Hérault, tore off the cover of his neighbor's desk and began pounding with it on his own to annoy the radical majority. Two radical deputies, M. Danzon, of Lot-et-Garonne, and M. Lenoir, of the Marne, rushed upon the obstructionist, snatched away the desk cover, and, as he resisted, pommelled him with their fists. When the use of fists threatened to become general, M. Briand, who had vainly rung his bell for order, put on his hat and declared the meeting closed. Bailiffs then succeeded in separating the combatants.

Moroccan Affairs.—M. Pichon, French Minister of Foreign Affairs, received on March 3 an answer to his ultimatum, confirming the acceptance by the Sultan of Morocco of all the conditions imposed for the Moroccan loan and for the payment of indemnities to the victims of Casablanca. Meanwhile there has been fighting on the frontier of Morocco. The region of Chaouïa has been pacified since the occupation of Casablanca. The natives have been not only submissive to the French military force, but they have joined in forming a Franco-Moroccan cavalry corps of twelve hundred men to keep the peace. The growing prosperity of this region stirred up the envy of the Zaers, a tribe not subject to France, and dwelling in the mountains to the northwest of Chaouïa, which they invaded. A detachment of the Franco-Moroccan cavalry having attempted to seize some of the raiders, the commander, Lieutenant Meaux, was killed. Thereupon General Mounier, commanding the garrison at Casablanca, placed himself at the head of a column of French troops and of the Moroccan cavalry and sallied forth on a punitive expedition. A despatch from Tangiers, dated March 2, announces that General Mounier surprised the Zaers,

routed them and drove them back beyond the frontier. The Zaers left behind them many dead and a great number wounded. Two French soldiers were killed and thirteen native cavalymen were wounded.

Sahara Police.—A recent debate in the French Chamber brought out some interesting facts concerning the great desert of the Sahara. M. Messimy, reporter for the Colonial Budget, contended that the expense of maintaining a police force over this immense region more than three thousand miles in length and containing two million square miles of chiefly arid sand was quite useless, especially since trade having chosen other routes, there are no longer any caravans. M. Etienne replied that the mounted police were absolutely necessary to prevent raids by the desert-roving robber bands upon the peaceful districts of North Africa and upon the Soudan. The Sahara has been, ever since the days of the Roman Empire, a nursing mother of revolutions in the fertile countries bordering on the desert. No less than three dynasties have successively secured a foothold in Morocco through incursions from the Sahara. It is a mistake to suppose that the Great Desert is uninhabited. Such regions as those south of Oran and of Morocco, the steppe between the Niger and the Air, the Asben Kingdom, and the Tiberti, harbor pretty numerous tribes. These native groups are always on the move, and hunger leads to pillage; hence the razzias which are a constant terror to peaceful neighbors. The best and cheapest way to stop these calamitous forays is to police the Sahara itself and disperse the robber bands as soon as they try to form. Although the Sahara is so vast, there are only ten or twelve places of strategic importance, because there alone can water and provisions be secured by the nomadic tribes. These places can be carefully watched and defended by a dozen companies of mounted police, and Colonel Lapérine, has found just the men and the animals for this preventive work. The men are natives of the Sahara, the animals are the meharas, swift dromedaries, which can outrun the ordinary camels used by the raiders. These Meharists, as the Sahara police are called, become excellent cavalymen who can easily cover a hundred miles in a day. The maintenance of this force is, therefore, a military duty, not an economic question, though even from the viewpoint of economy it will pay in the long run by the security of France's colonies in North and West Africa. M. Etienne's arguments and eloquent conclusion were cheered by the whole Chamber, and the Minister of Colonies triumphantly announced the formation of two new companies of Meharists.

Progress of the Electoral Reform Measure.—The Prussian reform measure continues to hold the first place in German politics. Early in the week in Berlin an immense gathering crowded into the spacious Busch Circus to voice its protest against the bill under discussion in the Landtag. The assembly was advertised as a meeting of

representatives of the cultured and intellectual circles of the city. Following the exercises in the Circus a vast concourse paraded the streets of the capital, and the marching thousands were viewed by the Emperor from a window of the imperial palace. Neither the meeting nor the street demonstration led to any disturbance and the interference of the police was not called for. Similar scenes are reported from Frankfort. A few days after these protests, on March 4, it was announced that by a combination of the German Conservatives and the Centrum in the special commission, the proposed bill as amended by these parties had passed the first reading. This success was brought about only after each clause of the bill had been discussed and voted upon, the final vote on the first reading being 15 to 13. The essential change made from the bill originally introduced by Chancellor von Bethmann-Hollweg is in the approval of a secret ballot for the indirect election of the delegates. These will then by open ballot choose the representatives to the Landtag.

American Exhibit Postponed.—Following the stand taken by the Government, announced last week in the Chronicle, the American promoters of the proposed Industrial and Mechanical Exhibit in Berlin, have determined to postpone it until 1911. Although at first averse to the change, the German Directors have agreed to accept the change of date and announce that the Exposition will, when held, take on the character of an American-German rather than that of a strictly American exhibit. Making known their acceptance of the plans of the American promoters in a despatch very friendly in tone, they assure their American co-workers of hearty cooperation in the venture as it will be planned in the coming summer by a committee made up of Germans and Americans. The *Kölnische Zeitung* makes light of the "unfriendly attitude" of Germany towards the United States, which some tried to read into the occurrences spoken of in last week's Chronicle. It declares the opposition which appeared to exist came from a few unimportant agrarian newspapers.

Germany and Canada.—On March 1 a new commercial agreement between Germany and Canada went into effect, and it is announced that two hundred representatives of leading German business houses and firms are on their way to Western Canada to begin energetic competition with resident representatives of United States corporations now controlling the trade in that section. Last year Canada's western farmers did a business of \$90,000,000 with Germany.

Tariff Rates in Austria.—The proposition made by the Austrian Cabinet, mentioned in the Chronicle two weeks ago, has been accepted in Washington and by proclamation signed by President Taft, the privilege of minimum rates under the Payne-Aldrich law has been granted to Austria-Hungary.

QUESTIONS OF THE DAY

Outlook For Irish Autonomy

Mr. Asquith's rather sudden reversal of procedure in dealing with the Budget and the Lords was an eloquent recognition of the Irish Party's dominant position in the British Parliament and a proof that Mr. Redmond has known how to use it with firmness and discretion in delicate and difficult circumstances. The situation is still one of exceptional delicacy and there are many restraining circumstances that will continue to limit the Irish leader in a prudent exercise of his power. His paramount object is to secure self-government for the people his party represents; but Tariff Reform, Free Trade and the Budget concern Ireland in degree as much as England and the hurtfulness of their incidence must be carefully balanced with the advantages of the promised Home Rule and the likelihood of its enactment. It seems to be generally accepted that Ireland is in favor of Protection, but reluctantly swallows Free Trade and the Budget as a necessary condition to autonomy. This is only partially true. Ireland favors neither Protection nor Free Trade in the English sense of the terms. The English Free Trade system not only gives free scope to a foreign competition which has proved ruinous to Irish agriculture, but carries a revenue tax that hampers the spirit trade and its kindred industries, hinders the revival of the tobacco industry which it had previously destroyed and in divers ways adds to the cost of living. The Lloyd-George Budget increases this impost and moreover diminishes the benefit of the land purchase acts by taxes on transference of land and on increment of value.

Nor does Protection seem a hopeful alternative. England is a manufacturing country and will so remain. It can never supply food for its own population, and any system of Protection it may adopt will be controlled by the industrial millions who will demand cheap food from whatsoever source; at most it would only be a revenue tax, insufficient for adequate protection and devised to guard English and not Irish interests. Ireland is mainly agricultural. It is trying to revive its industries which were crushed under Protection and Free Trade alike, but will make slow headway as long as English competitors, long and firmly entrenched, have a predominant voice in making and controlling the laws of trade. It is against these that Ireland would most need protection. This Tariff Reform will not give, nor would it greatly benefit agriculture as long as the great industrial towns are the backbone of English prosperity. Hence, as between Free Trade and Protection under an English Parliament, Ireland has a slight margin of choice. Would Home Rule or Mr. Asquith's "full self-government" alter the situation?

It depends on what is understood by the fulness of self-

government. The setting up of a legislative assembly of one chamber or two would not improve matters much unless its legislative and executive powers covered all the needs of the nation. Gladstone's Bills of 1886 and 1893 did not provide for such a parliament. They seem now less remarkable for what they conceded than for what they retained. They withheld from the Irish Legislature the power of making laws relating to the Crown, the making of peace, war or treaties; to the army, navy or militia; to trade, navigation, quarantine, light-houses and beacons; to the postal and telegraph service; to coinage, foreign money, legal tender, weights, measures, patent rights and copyright. It is obvious that an assembly thus limited is not in any true sense a legislative body. But there were other limitations.

The Bill of 1886 exacted from Ireland a contribution of one-fifteenth of the total army and navy and imperial civil expenditure. This was changed in 1893 to one-third of Ireland's revenue or rather more than her present taxation, which is admittedly fourteen millions in excess of her just proportion. Moreover, England was to impose and levy the excise and custom taxes on Ireland, thus drawing about 74 per cent. of the Irish revenue directly into the British Treasury. She also reserved the right to impose and levy a special tax for war expenditure or imperial defence. It was calculated that the Bill of 1893 would leave Ireland less than \$3,000,000 to run her government. Of course such a sum would be useless to build up industries, agriculture and commerce, develop educational facilities and meet the numerous requirements of a nation that has been impoverished for generations by governmental neglect and unfair discrimination.

It might be worse than useless. A parliament so lacking in power and resources could not create prosperity; could neither realize Nationalist hopes nor conciliate Orange hostility. If dissatisfaction with its inadequacy should not occasion unseemly wrangles that would provide welcome food for a hostile press, there would in any case be no finality. The whole battle would have to be fought over again, thus prolonging indefinitely the demoralizing consequences of agitation. Mr. Redmond has said that Gladstonian Home Rule would have been disastrous to Ireland, and Mr. Healy found the financial provisions so inadequate and faulty that he refused to vote for the Bill of 1893. An assembly that could not control its own finance would be little more than a toy parliament, more ornamental than useful; and freedom from the wastefulness and favoritism of Castle government would be dearly bought by its heavy imperial tribute.

Mr. Parnell regarded the Bill of 1886 only as an earnest for the future and declined to accept it as final, saying that no man could arrest the march of a nation. The grant of genuine Home Rule to the Boers and the pressure of circumstances in England from within and from without, make present conditions more

favorable to Irish autonomy than in the days of Parnell, so favorable that the final settlement he had in view seems now attainable.

The economic and constitutional troubles that have split England in two are deep-rooted and not likely to be speedily solved, and as long as they last no government can afford to disregard the Irish vote in the British electorate and in Parliament, nor, therefore, the imperative condition of its support. Mr. Asquith recognized this when he promised "full self-government," subject to imperial supremacy. It is a roomy phrase capable of covering anything short of separation and the stress of parliamentary necessity might easily extend it to its full capacity. Recent developments promise to bring about, if they have not already brought about, precisely such a condition. "Boer Home Rule" is the formula of Mr. Churchill, the father of Transvaal autonomy; Mr. Lloyd-George has repeated the phrase; the progressive Liberals are not afraid of it and at present the progressives are in the ascendancy. It is a tangible, definite and satisfactory translation of "full self-government" and the Irish Party would do well to make it as familiar as possible.

Like conditions have quickened the intelligence of the Unionist Party in the same direction. The most progressive of their press and publicists have rather suddenly realized that the Irish are really a very conservative people, truly protectionist at heart, opposed to divorce, irreligion, socialism, secularism and anarchy. They are, therefore, the natural ally of the English Conservative and the management of their own affairs, if granted by Unionists, would serve to strengthen such an alliance. Mr. Lilly opened in the January *Fortnightly* with the thesis that not only is Home Rule the inevitable consequence of government by majorities, but that complete independence is "the consummation coming past escape as the penalty of England's centuries of oppression and remorseless cruelties in Ireland." In the following issue Mr. Iwan Muller, a prominent imperialist, took up the theme in a different vein: Home Rule, instead of a danger, would be a good riddance. Even an Irish republic would be no greater menace to England than Cuba to the United States. Ireland can be watched and the cost would be infinitesimal compared with the annual waste she is now causing of money, time and opportunity for serving imperial purposes. This sweeps away the danger of dismembering the Empire, heretofore the basis of Unionist opposition.

An article in the February *Nineteenth Century* by Mr. Ellis Parker, the pressman authorized by Mr. Balfour to conduct the Protectionist propaganda, is still more significant. Ireland's grievance, he contends, is mainly economic, due to Liberal Free Trade; however, she can obtain "the fullest measure of political independence" if her politicians only "part company with the Party of destruction and be willing to cooperate with the Unionist Party in a constructive policy." Let them be good

Protectionists and Home Rule is their reward; otherwise a decimating Redistribution Bill is in store for them.

The ablest Unionist Dailies, following the lead of the Reviews, are also protesting that the Conservative Codlin is the true friend, not the Radical Short. Lord Northcliffe's *Daily Mail* has recently found Ireland at one with English conservatism on the fundamental principles of economics, religious education and personal rights. Hence, in return for her help in securing Tariff Reform, why should not England give her "a National Assembly, competent under the Crown to make laws for Ireland, as Canada makes laws for Canada, with a ministry dependent only on a Parliament in Dublin?" The anti-Irish *Morning Post* gives prominence to correspondence in similar tone. Protestant opposition in Ulster is dismissed as "Orange prejudice now out of date." Half Ulster is converted to Home Rule and they might risk the loss of Belfast to gain Ireland. Disraeli would not suffer an Orange sectarian phantom to bar the union of all true Conservative forces. Thus the Unionist electorate is being gradually prepared for the not unlikely eventuality of a Tory government needing Nationalist support and paying for it in terms of genuine Home Rule.

The prevision of such a possibility has no doubt stiffened the attitude of Mr. Redmond towards the present government, as well it may. It would not be the first time that the Tories experienced sudden conversion, even in the matter of Home Rule. In 1885, after a conference between Lord Carnarvon, then Viceroy of Ireland, and Mr. Parnell, Lord Randolph Churchill drew up a Home Rule scheme on colonial lines far superior to Gladstone's and, in consequence, Mr. Parnell threw the Irish vote in England to the Tories. Unfortunately the Tories were beaten and their measure was still-born. Gladstone committed the Liberals to Home Rule and hence Home Rulers have been since committed more or less to the Liberal Party. But should the Conservatives revive the Carnarvon or Churchill plan, there is every reason why the Irish Party should follow the example of Parnell. The hostility of the Lords, for the present at all events, discounts Liberal promises which may be redeemable only after a protracted constitutional struggle; control of the Upper House enables the Conservatives promptly to redeem their pledges at face value.

A Tory settlement of the question would be in accord with historical precedent. Most instalments of justice to Ireland, notably the County Councils and Wyndham Land Acts, like most English reforms, were passed by Tory governments after Liberal agitation had ripened public opinion. The hostile utterances of Conservative leaders could be as easily adjusted as they have been in similar circumstances before. Balfour is not less dexterous than Wellington or Peel and remembers how Disraeli profited by "dishing the Whigs"—taking credit for the legislative enactment of measures which

this party had vigorously opposed till Liberal propaganda had made their passage inevitable.

A speedy settlement of the Irish question seems possible and probable if Ireland's representatives use their opportunity wisely. Tactical differences, which appear trivial beside the vital importance of united action, should not be permitted to divide them at such a crisis. The question they have to consider is no longer Home Rule but the kind of Home Rule that will satisfy. The time seems ripe for the Nationalist Party to define specifically what they mean by Home Rule. An authoritative declaration that they will consider no measure a final settlement which does not give Ireland unfettered control of its own finances, tariff and customs, should serve as a bond of union within the party and strengthen their position outside of it. All this, Lords and Commons have granted to the Boers but yesterday. It has made them loyal. It is debatable whether even this will make Ireland loyal at once, but it is certain that nothing less will make it loyal at any time. Mr. Healy said once: "You can't expect us to be loyal while you are sitting on our heads." Remove the incubus and loyalty will have an opportunity. Racial and religious differences may prevent a complete "union of hearts," but while Ireland is reasonably free to work out her own destiny and the British fleet retains its prestige, there is no likelihood of separation. Ireland's advantages from the imperial connection would be considerable and this, together with such contentment as financial and legislative autonomy has given Canada, would bring about a heart union sufficient for working purposes. Apart from special and selfish interests, Ireland prosperous should be of greater commercial advantage to England as a whole than Ireland impoverished.

The Act constituting the Dominion of Canada commences with the preamble: "Whereas such a union would conduce to the welfare of the provinces and promote the interests of the British Empire." It has so worked out; and there is no reason why like powers should not have like effect in Ireland. There is no sound reason why Ireland should not have as much control of her tariff as Canada and South Africa, nor why it should pay a tribute from its poverty while they pay none from their wealth. Boer Home Rule, without tax or tribute, is logically Ireland's irreducible minimum. Less would make Asquith's "full self-government" a phrase of mocking delusion. It could produce neither prosperity nor loyalty and it would settle nothing. A parliament without adequate powers, granted in a niggardly spirit, would serve mainly as a lever for fresh agitation. Home Rule by instalments means instalments of discontent.

Canada's first instalment of self-government in 1791 was a better measure than Gladstonian Home Rule, but it did not allay discontent nor prevent insurrection. It was the complete autonomy of 1841 that anchored Canadian loyalty and it is at this point that wise im-

perialists should start in dealing with Ireland. Full trust in the Irish people and unfettered freedom to develop intellectual capacity, individual prosperity and national wealth, is not only the best way of generating loyalty but the only way of making it worth having when it is needed. Such a consummation can be attained only by vesting in the Irish Parliament complete control of all its financial resources. The first condition for any kind of union of hearts between Ireland and England is separation of purses.

M. KENNY, S.J.

Personalities in Religious Discussion

One of the most widespread fallacies of the times is the commonly accepted law that personalities should be eliminated from discussions on religion. In the days of bitter controversy between sect and sect, unrestrained indulgence in mutual recrimination was, we confess, carried too far, and, perhaps, was to a large extent unnecessary. But now that controversy has narrowed itself down to the single issue of religious belief or unbelief, we hold that the nature and aspect of the warfare have changed completely and that the present reaction against the angry spirit of a previous age has been carried too far. Our kindly tolerance and gentle amenities are virtues that are out of place in certain religious investigations, and, because they are out of place, take on the character of weaknesses.

In no sphere of activity is the gentlemanly fear of discourtesy carried to such uncalled for extremes as in that of our moral and religious life. One of the most striking passages in the "Life of Darwin" is his confession of having lost his early perception of beauty in poetry, music and nature. Such a confession, of course, puts him beyond the possibility of acting or being regarded as a critic of art. Yet he also confesses that he early lost his youthful habit of prayer and that he never thought much of religion or morals in society; and, despite this confession, he has never ceased in certain quarters to be a court of high tribunal in such fundamental religious questions as the existence of a Personal God and His supernatural Providence. The incongruity is striking. If his loss of the artistic sense justifies us in ignoring him as an art critic, why does not the loss of his religious sense demand that he be equally ignored in all his efforts to state conclusions bearing on religion? The one unfits him quite as effectively as the other. The biographical fact illustrates our position as to the place of personalities in religious discussion. They are in the nature of the case not only allowable but absolutely required. Before we can estimate for ourselves or others the strength of any argument about religion or morality we are obliged, disagreeably perhaps, to find out the personal habits, natural and acquired, of him who makes the argument. This personal information is the key to the situation.

This is so sensible a proposition that its very strange-

ness is a sign of how we are dominated in our thought by the canting formulas of the time. In business matters we defer to a commercial expert; in legal matters to a lawyer; on our health we consult a physician; we rely on specialists of all kinds for information and direction. But in morality and religion the fashion is to call scrupulously conscientious persons prudes and narrow-minded pharisees and to treat the testimony of saints as so much fantastic hallucination. The enlightened arbiters of morality are men and women whose only qualification as such is often merely a trained gift to write smartly. The most reliable judges on questions of religion are often men who have had no religious experience of any kind.

It is an axiom that "moral perception is increased by moral action." The more conscientious a man is, the finer and truer is his moral sense and consequently the better suited is he to decide moral issues. Education and intelligence, of course, will be supposed in such an important function; but it is clear that education and intelligence, compared with high and scrupulous personal character, are of minor importance in determining the rectitude of such decisions. Education and intelligence of the general type are, we venture to say, relied upon entirely too much by us, that is as far as they exclude the fine perception which comes from intimate personal experience in the matter under discussion. Whistler used to claim that no one was a good critic of pictures unless he himself had gone through the laborious stages that precede mastery of technique, and he laughed at the claims of such a writer as Oscar Wilde to be considered a critic of art. It is the same in poetry. Only one who has struggled to acquire ease in the subtle medium of verse can detect the exquisite music of such simple lines as

"I know each lane and every alley green,
Dingle, or bushy dell, of this wild wood."

And even such a one may not be able to analyze the beauty which he recognizes as a fact. Moreover, he might spend fruitless years in teaching others, even highly educated and intelligent persons, to observe the fact which is so plain to him.

These instances, we think, serve to show how important it is to weigh well the personality and career of a writer who attempts to enlighten us on moral and religious questions. The circumstance which makes a man a popular writer does not in itself prove that he can teach us how to live better. A college professor who has earned a reputation for historical research and critical acumen need not have acquired or developed in the least that delicate perceptive power which can see in all their fulness and relationship the cardinal facts of Christianity. A college president with an illustrious pedagogical career and a faultless academic style may know no more about religion than a native of Matabeleland knows about Milton's poetry.

We, therefore, advocate personalities at the present stage of religious discussion. The conspicuous advocates of religion and morality have been the saints, and we are free to dig and potter among the scraps of personal evidence that have survived their death. We may add, the sensitive literary world has never felt the slightest reluctance to do so whenever it thought fit. Let us now in justice have biographical data of the men and women who attack religion. Are they scrupulously exact in troubling themselves to find out the moral principles of right and wrong in every detail of private life? Are they heroic in following the light after they have discovered it? Do they say their prayers? Why have they stopped saying them? Silly questions! But, if men have no reverent and practical consciousness of God's existence or presence, why talk about Him and expect to be listened to?

JAMES J. DALY, S.J.

A Threatened "Kulturkampf"

In their occurrence, AMERICA has chronicled the incidents marking an experience of the Bishop of Strassburg, which *Germania*, the leading Catholic journal of the German Empire, did not hesitate to herald as the first evidence of a new *Kulturkampf* in that country. Happily the gathering storm, which loomed black on the horizon at the beginning of this year, passed away with none of the evil consequences that had been feared. The calm steadfastness of Dr. Fritzen, the Bishop, the unanimity of his clergy in aligning their forces to his support, the unmistakable purpose of press and people alike to make common cause with their spiritual head, must have been reminiscent of the fighting days of the 70's. At any rate, the authorities in Berlin quietly pigeonholed the reports made to them, when Herr Graf von Wedel, Governor-General of Elsass-Lothringen, referred to their cognizance a detailed statement of the controversy which had arisen between his State Secretary and Bishop Fritzen. Diplomacy has its uses.

Through its correspondents AMERICA is enabled to go more fully into the threatened disturbance and a review of the incidents contained in the story will prove interesting to its readers. For years there has existed in the Crown Lands an association of public school teachers, whose purpose apparently is like to that of similar organizations in the United States. The membership is entirely local and largely Catholic and hitherto has had no affiliation with the General Association of State School Teachers of the German Empire. Last fall the question of union with the latter body arose and the Elsass-Lothringen association appeared to favor the project. The proposition, however, had its strong opponents, since the General Association was reputed to be strongly anti-Catholic in its principles. The reputation, it is true, rests upon no declaration of this body's constitution or statutes, yet it has shown and does show leanings directly inimical to the Christian religion. Ac-

cepted organs of the General Association of German State Teachers make no attempt to hide their distinctly anti-Christian sentiments. The *Allgemeine Deutsche Lehrer Zeitung*, the *Pädagogische Zeitung*, the *Bayrische Lehrerzeitung*, the *Preussische Lehrerzeitung* and *Dittes Pädagogium*, all journals approved by the body, publish unending attacks on the Catholic Church, against Catholic dogmas and the Church hierarchy, and in their zealous advocacy of education without religion they do not hesitate to controvert the fundamental truths of Christian faith. Equally evidencing a like tendency are statements received with applause in the annual meetings of the association and often incorporated into their officially approved reports. Thus in 1906, during the meeting in Munich, a resolution demanding the substitution of purely ethical instruction for religious instruction in the school program was tabled only because deemed *inopportune*. In the meeting in Dortmund in 1908, Dr. Natorp, chief speaker in a general assembly of the full body, urged "the teachers to lead the German Catholic body in its apostasy from Rome," and in the rising vote of thanks offered to the speaker the assembly heard reiterated the call Dr. Natorp had made "for separation from the false mother of the school," from the influence of the Catholic Church.

No wonder that the Catholic teachers of the Crown Lands hesitated to abandon the independence of their own association to enter upon terms of intimate alliance with the General Association. The attention of the Bishop of Strassburg, Dr. Adolf Fritzen, was called to the movement towards this alliance and he deemed the occasion serious enough for instant action.

Recognizing how dangerous affiliation with a body so clearly anti-Christian in disposition as he deemed the General Association to be might prove to Catholics, the Strassburg bishop, towards the close of last year, addressed to the Catholic school teachers of his jurisdiction a pastoral letter in which he described the characteristic anti-Catholic stand of the association and urged them on strictly Catholic grounds to have naught to do with the movement favoring affiliation. His action, as one sees at once, was that of prudent shepherd warning his flock of a danger facing them. There is no hint in his letter of criticism of the State system of schools, no attempt to interfere with the official management or control of that system; his warning is uttered regarding a private association and is drawn from reasons affecting the conscience of Catholic teachers.

Somehow the bureaucrats of Elsass-Lothringen could not or would not see matters in this light. On January 1 of this year, State Secretary Zorn von Bulach, the brother, by the way, of Dr. Fritzen's auxiliary-bishop, who himself in the development of the case warmly sided with his chief, sent a protest to the bishop against what the Secretary termed his meddling with affairs belonging to the civil competency. The school teachers, so runs the protest, are government servants and, there-

fore, are to receive directions regarding their duty from the officials under whose control they serve. Full liberty is allowed the supreme shepherd of the dioceses to address his flock on matters that touch their religious life, but, so the protest concludes, details of conduct touching the teachers of the province are to be brought to their attention only through the intermediary of the State officers in charge of the department of instruction.

In a courteous reply to this communication of the State Secretary, Dr. Fritzen denied the charge of meddling in matters out of his competency. He had heard, he explains, that the question of affiliation with the General Association was being agitated by representatives of the teachers of the Crown Lands and as he recognized the tendencies of the former body to be opposed to basic Catholic principles he had simply warned the Catholic teachers against the movement. His warning he deemed entirely proper, since its object was a matter of conscience and he claimed and would exercise at all times the rights of a Catholic bishop to interpret for his Catholic subjects the principles of conduct that should govern their lives. They to whom the warning was directed were, it is true, teachers and therefore servants of the government, but they were men and women first, with duties to God and to Church entirely apart from their relations to the government, and it was in reference to these duties he had spoken to them. Why in such a contingency he should have made his appeal through the bureau of instruction he failed to understand, as he failed, too, to recognize any meddling that had been charged.

The Governor-General took up the controversy on January 9. Writing to the bishop, Graf von Wedel explained why he found it necessary to notice the letters addressed to his State Secretary. Dr. Fritzen's contentions, so he writes, are capable of wider application than the topic at issue between himself and the Secretary suggests. Not merely would they justify the bishop's action in directing a warning to the Catholic teachers, but they would make legitimate a similar policy in regard to public officials in general who chanced to be members of the Catholic Church. This, the Governor-General goes on to affirm, implies a privilege he must deny. A large measure of liberty is allowed to Church authorities in Elsass-Lothringen so long as there is question of purely religious or ecclesiastical concern, but outside these limits he acknowledged no legitimate interference with the officials of the land.

Were this not understood, he continues, there could easily arise conscience difficulties which would seriously disturb Catholic officials in the performance of their duties to the State and in the exercise of their civic rights. Meanwhile the Governor-General saw no reason why the Catholic school teachers of the Crown Lands should not become members of the General Association if they chose to do so. Their action in the matter implied nothing that made them amenable to the Church

authorities and Bishop Fritzen's letter to them was certainly contrary to the policy laid down by his predecessor in the office of Governor of the province, which assured to every official of the land the full freedom allowed by law to do as he pleased in matters not touching the duties imposed upon him by his charge.

The Governor-General's note wrought no change in the churchman's view. Courteously, but with no sign of compromise in the stand he had taken, Bishop Fritzen assured Graf von Wedel that he had been guided in his action by no mere personal opinion, but by the dogmatic teaching of the Catholic Church. No fear need arise, however, of conflict between Church and State when the representatives of each were resolved to keep strictly within the sphere of influence proper to them. Mutual consideration and good-will would easily do away with occasional conflict that might threaten and he reminded the Governor-General that the same Church law which bade him, as bishop, warn his people of grievous danger that might threaten their faith, taught him and his people the supreme need of loyal fidelity to their country's laws and their country's rulers.

His eighteen years of active service in the pastoral charge in Strassburg, he continued, were proof enough, were proof needed, of his own conscientious practice of this teaching and the point at issue involved no departure from the norm which he had thus far followed. He was convinced that the tendency of the General Association of the State Teachers was anti-Christian and inimical to the Catholic Church. Affiliation with a body thus tainted could not but prove injurious and dangerous to the Catholic teachers of the Crown Lands and in warning them of this danger he had but done his duty as a Catholic bishop and he had in no way transgressed his powers to interfere in a matter belonging to the governmental control.

To this dignified presentation of the case in controversy the Governor-General made a fairly conciliatory answer. He acknowledged Bishop Fritzen's loyal attitude towards the government and disclaimed any purpose to assume a brief in defense of the General Association of State Teachers, adding, however, that its influence could in no event prove detrimental to the permanency of religious instruction in the State schools of the Crown Lands. Supervision, he claimed, of this detail in the school program was entrusted to the clergy of the province and in case of any attempt to effect a change in its provisions appeal would lie with them to the District Superintendents. His attitude remained unchanged, however, regarding the principle at issue between himself and the bishop and he reiterated the claim that Bishop Fritzen's action had been *ultra vires*. Warnings addressed to the servants of the State must come only from the heads of bureaus or through them, he concluded, and he would rigidly follow this contention in act should occasion make it necessary for him to do so. Again the Bishop replied in dignified acknowledgment

of the letter of the ruler of the province. Whilst he appreciated, he said, the safeguards thrown about the religious training in schools by the existent statutes, he and his people had come to put far more reliance in the Christian life of the teacher and in the religious convictions ruling that life as an assurance of the proper training of their children. For this reason did they make so much of the dispositions and tendencies that marked the associations with which the teachers held affiliation. Meantime he noted the veiled threat contained in the Governor-General's closing words and he had but one answer to make. He had but done his duty in the matter which originally led to the controversy between them and he held fast to his interpretation of principles governing the relations binding him and his people.

As was said in the introduction to this review, Graf von Wedel hurried to Berlin and laid the entire matter before the imperial authorities. No action has as yet followed the appeal, the expected Kulturkampf appears to have died at its birth. Catholics in America will see in the entire story a new and striking illustration of the greater fairness of religious liberty as interpreted in their own land and they will rejoice as well in the assurance the story gives of the enduring quality of that steadfastness in the right which made the German bishops a glory of the Church in the dark days of the 70's.

M. J. O'CONNOR, S.J.

Halley's Comet

Halley's comet has not brightened up as much as was expected. It is still a faint telescopic object, and is apparently, as well as really, approaching the sun, with which it will be in conjunction on March 25. From that date until May 19 the comet will gradually become visible in the morning sky before sunrise, its greatest distance or elongation to the right or west of the sun occurring about May 8, when it will rise about two hours before the sun. It will then in ten days move with continually increasing speed toward the sun until it passes it on May 18, being probably lost in its rays for a few days before and after that time. It will after that be visible in the evening sky, separating at first very rapidly from the sun and then more and more slowly until the early part of June, when it will approach the sun again and gradually disappear from view, as well on account of its increasing distance from the earth, as also on account of its apparent increasing proximity to the sun.

The comet will be seen at its best a week before and after May 19. The best time of all will be on May 20 and 21, when it will present a magnificent spectacle in the evening sky, and may be visible all day long in full-sunlight. Its tail may then be of enormous length, probably reaching two-thirds of the way from the horizon to the zenith.

We expect to pass through its tail on the night of May

18, when its head will be about twelve or fourteen million miles away. Although cyanogen gas, a most deadly poison, has already been detected in its tail by the spectroscope, and we shall be in the tail for about five hours, there is no reason at all to be alarmed, because the rarity of the gas is far beyond the best vacuum we can produce on earth. The earth has once or twice before passed through the tail of a comet, and as the fact was known only by calculation, it was certainly in no way noticeable.

However, Halley's comet may have some surprises in store for us. It may disappoint us completely by not developing a tail at all, as it did for a while at its last return in 1835. W. Pickering calls attention to this fact in the March number of *Popular Astronomy*, where he quotes from Sir John Herschel's account of it in his "Outlines of Astronomy." The passage is of such interest that it deserves to be given in full, together with some extensions not quoted by Pickering. In the edition of 1849, in No. 568, Herschel says:

"It was not before the 2d of October that the tail began to be developed, and thenceforward increased pretty rapidly, being already four or five degrees long on the 5th. It attained its greatest apparent length (about 20 degrees) on the 15th of October. From that time, though not yet arrived at its perihelion, it decreased with such rapidity, that already on the 29th it was only three degrees, and on November the 5th two and a half degrees in length. There is every reason to believe that before the perihelion, the tail had altogether disappeared as, though it continued to be observed at Pulkowa up to the very day of its perihelion passage, no mention whatever is made of any tail being then seen.

"569. By far the most striking phenomena, however, observed in this part of its career, were those which, commencing simultaneously with the growth of the tail, connected themselves evidently with the production of that appendage and its projection from the head.

"On the 2d of October (the very day of the first observed commencement of the tail) the nucleus which had been faint and small, was observed suddenly to have become much brighter, and to be in the act of throwing out a jet or stream of light from its anterior part, or that turned towards the sun. This ejection after ceasing awhile was resumed, and with much greater apparent violence, on the 8th, and continued, with occasional intermissions, so long as the tail itself continued visible. Both the form of this luminous ejection and the direction in which it issued from the nucleus, meanwhile underwent singular and capricious alterations, the different phases succeeding each other with such rapidity that on no two successive nights were the appearances alike. At one time the emitted jet was single, and confined within narrow limits of divergence from the nucleus.

"At others it presented a fan-shaped or swallow-tailed form, analogous to that of a gas flame issuing from a flattened orifice: while at others again, two, three, or even more jets were darted forth in different directions. . . . The direction of the principal jet was observed meanwhile to oscillate to and fro on either side of a line directed to the sun in the manner of a compass needle when thrown into vibration and oscillating about a mean position, the change of direction being conspicuous even from hour to hour. These jets, though very bright at their point of emanation from the nucleus, faded rapidly

away, and became diffused as they expanded into the coma, at the same time curving backwards as streams of steam or smoke would do, if thrown out from narrow orifices, more or less obliquely in opposition to a powerful wind, against which they were unable to make way, and, ultimately yielding to its force so as to be drifted back and confounded in a vaporous train, following the general direction of the current.

"571. After the perihelion passage, the comet was lost sight of for upwards of two months, and at its reappearance (on the 24th of January, 1836) presented itself under quite a different aspect, having in the interval evidently undergone some great physical change which had operated an entire transformation in its appearance. It no longer presented any vestige of tail, but appeared to the naked eye as a hazy star of about the fourth or fifth magnitude, and in powerful telescopes as a small, round, well-defined disc, rather more than two minutes in diameter, surrounded with a nebulous chevelure or coma of much greater extent. Within the disc, and somewhat eccentrically situated, a minute but bright nucleus appeared, from which extended towards the posterior edge of the disc (or that remote from the sun) a short, vivid, luminous ray. As the comet receded from the sun, the coma speedily disappeared, as if absorbed into the disc, which on the other hand, increased continually in dimensions, and that with such rapidity that in the week elapsed from January 25th to February 1st (calculating from micrometrical measures, and from the known distance of the comet from the earth on those days) the actual volume or real solid content of the illuminated space had dilated in the ratio of upwards of 40 to 1. And so it continued to swell out with undiminished rapidity, until from this cause alone it ceased to be visible, the illumination becoming fainter as the magnitude increased, till at length the outline became indistinguishable from simple want of light to trace it."

However, let us hope that Halley's comet at this return will have a long and brilliant tail. Barnard of the Yerkes Observatory, has measured it on February 10 and found it to be about five million miles long, and he says there is great reason to hope that by May 18 there will be plenty of tail to reach to and beyond the earth.

And now a recent cablegram from Kiel, Germany, says that another comet has been sighted by Pidoux at Geneva in Switzerland, very close to Halley's. Is it a part of Halley's, or is it another comet accidentally in the same line of sight?

WILLIAM F. RIGGE, S.J.

The Panama Canal

In five years vessels will be passing from the Atlantic to the Pacific through the Panama Canal. This is the assurance held out to us in view of the present state of work on that vast undertaking.

Columbus sought in vain a strait or channel through which he might push in his heroic endeavor to bring India nearer to the shores of Europe; but hardly was it established that nature had formed no such passage when men began to suggest ways and means for remedying the oversight. Though not first in the order of time, the scheme of Antonio de la Gama, in 1534, was the first that

reached the practical stage of actually moving any rock or earth in the furtherance of the project. As the local representative of the Spanish crown he undertook to dredge the Chagres River, but he did not remain long enough on the isthmus to accomplish even that work. It is well that he did not devote more time and greater energy to the enterprise, for, with the primitive means at his disposal it could have ended only in disaster with frightful loss of life among the natives who would have been forced to attempt the impossible task.

In 1698 William Paterson, a Scotchman, collected an enormous sum of money and sailed at the head of a hopeful band of adventurers to establish a colony on the isthmus. The climate destroyed the colonists, who might be passed over in a word if it were not for the efforts of their leader to impress upon King William III the importance of securing the isthmus for a future canal. As the American colonies were then young and feeble, Paterson showed great insight when he averred that if the British Government did not act, the Americans would one day annex the isthmus and later the Pacific Islands, and thus establish a mighty empire. "They will then scour the Indian Ocean and the South Sea," he said, "and they will heap up vast wealth. If God favors them with a knowledge of the arts and sciences, they will spread throughout the world the blessings of civilization, while England, in spite of her glory and her liberties, will be known to the world only in the memory of her past, as is now the fate of Egypt."

Henry Clay was the first great American to speak with authority on the important question of the Canal. As Secretary of State in the cabinet of John Quincy Adams, he gave the opinion of the government when he said, in 1825, that as the canal should be for the benefit of all nations, and not of one exclusively, it should be under the protection of all nations. This long remained the settled policy of the United States, for in the Treaty of 1846 with New Granada, of which the isthmus then formed a part, it was stipulated that the American Government should have the right of passage across the isthmus in any feasible way and that it should be neutral territory, but the ownership and sovereignty of the soil should be guaranteed to New Granada.

The outcome of the Mexican War must have stirred the British to action, for the year 1848, which saw the signing of the Treaty of Guadalupe Hidalgo between the United States and Mexico witnessed an aggressive action on the isthmus. The island of Tigre on the Pacific side, and the mouth of the San Juan on the Atlantic coast, were occupied by British marines. James K. Polk, who had been elected on the campaign cry of "Fifty-four Forty or Fight," was then President. The action of the British on the isthmus seemed to be their answer to the unwarranted American claim of 54° 40' as our northern boundary. The Clayton-Bulwer Treaty of 1850, surrendered our Canadian pretensions and reiterated the neutrality of the projected highway.

Clay's position in 1825 was good enough at that stage of American development, but it cost later administrations many a diplomatic somersault to secure the advantage by which he had set so small store. President Grant voiced the general feeling in 1869 in his first annual message when he stated that it was of the greatest political importance to the United States that no European government should own the canal, and eleven years later President Hayes made the declaration still stronger. On June 24, 1881, a circular note to all the powers informed them that the American Government must necessarily reserve to itself "a political control of the canal distinct from administrative or commercial regulation." The next step forward was taken by James G. Blaine, who, as Secretary of State, emphatically declared that the interests of the country could not permit a Panama canal without American fortifications.

The end of the war with Spain, and the tremendous changes that it had involved, called forth from President McKinley in his message of December, 1898, the statement that in the light of recent events the canal had become more necessary, and that the interests of the country demanded its construction by the Federal Government. But the Clayton-Bulwer Treaty was still in the way. The Hay-Pauncefote Treaty, ratified by the Senate on December 18, 1900, smoothed away the difficulty, or rather, effectually buried it under a mountain of carefully chosen phrases, and left the United States with a free hand.

Although the Nicaragua route had many supporters, a majority of eight votes in the Senate on June 18, 1902, selected the Panama route, subject to a suitable treaty with Colombia. The Hay-Herran Treaty drafted to meet the requirements of the occasion gave Colombia a lump sum of ten million dollars with an annual payment of two hundred and fifty thousand dollars. The Colombian Senate unanimously rejected the proposed treaty, and demanded twenty million dollars down and an annual payment of four hundred thousand dollars.

This action precipitated the revolution by which Panama separated from Colombia and established itself as an independent nation. The United States, immediately recognizing the new republic, made a more favorable treaty, which, as the Hay-Bunau-Varilla Treaty, was ratified in February, 1904. Under the provisions of this treaty the prodigious undertaking has been pushed forward with an army of 40,000 employees.

The effect that the canal will have upon the commerce of the Pacific will increase from year to year. Commodities exist on both sides of the ocean, and a more convenient interchange of them will naturally build up a trade. If wise means be used to restore to the American merchant marine its former prestige, economic results of the most satisfactory nature will result. The importance of the canal in time of war is one of the surest pledges of a continued peace. The prediction of Scotland's adventurous son in 1698 has waited long, but it now seems near realization.

H. J. SWIFT, S.J.

CORRESPONDENCE

Rivalry in the Imperial Palace, Peking

SHANGHAI, JANUARY 16, 1910.

During the latter days of November and the whole of December last, a quarrel which raged beneath the yellow roof of the Imperial Palace in Peking has stirred and interested the whole Empire. Dissensions and rivalry broke out among the inmates of the Imperial Harem, and were well-nigh wrecking the authority of the Prince Regent, who seems to be no longer master in his own house. To understand thoroughly the matter, it is necessary to go back some fifty years, and sum up briefly a few facts of history. The Emperor Hsienfung died at Jehol, in 1861, and left a secondary consort who is still surviving. Tungchih, his only son of four years by Tsehsi (the famous late deceased Empress Dowager), succeeded him on the throne and reigned only fourteen years. Married in 1872, he died rather mysteriously in 1875, at the early age of nineteen, and left no issue. The young Empress followed him soon afterwards to the tomb. Whether this was due to foul play or excess of grief, has never been historically cleared up. Three concubines survived Tungchih, making so far four Imperial Consorts of departed Emperors.

The late Kuanghsii was chosen in 1875 as successor to Tungchih, but as they were cousins of the same generation, the choice was not in conformity with strict Chinese etiquette, and so the Emperor could not offer ancestral worship at his predecessor's tomb. To be enabled to perform this important act, he should have been chosen from an inferior or later generation. Kuanghsii died in November, 1908, and left among the living the Sungyii Empress and one secondary consort, thus making in all six rivals for rank, influence, and control within the sacred precincts of the Imperial Palace. To correct the ancestral and ritual mistake made in the choice of Kuanghsii, the present little Emperor, Hsuan-Tung, has been styled the adopted son of Kuanghsii and also of Tungchih, thus carrying back his descent to the year 1875, though he was in reality born on the 7th of February, 1906. The above historical sketch will help to link the present with the past, and grasp the motives of rivalry that prevail among the six surviving consorts. Though many things must have been kept in the background since the election of the present child emperor, dissensions suddenly broke out on the occasion of the late Empress Dowager's funeral, which took place November 9, 1909. The demise occurred exactly one year ago, but the burial ceremony was delayed in accordance with the custom of the country. The Sungyii Empress, relict of Kuanghsii, the secondary consorts and a few other Court ladies wished to assist at the ceremony, and proceeded separately to the mausoleum some days before the ninth.

It was on the way thither that Tuan-Fang, the now degraded Viceroy of Chihli, had them photographed, a fact which so incensed the Sungyii Empress that she begged the Regent to dismiss him for such unritual behaviour. This eventually took place on the 23d of December last, and was principally due to female influence and the secret power behind the throne. The photographers engaged by the viceroy were at first to be strangled, but the sentence was finally changed to ten years' imprisonment, a punishment considered to be very mild as things go in China.

When the burial ceremony was over, the three consorts of Tungchih remained at the mausoleum, and refused to return unless their claims were settled. These amounted to three: first, the question of rank and title of Imperial Dowager Consorts which they wished to be officially conferred on them; second, an annual allowance of 20,000 taels, which followed as a consequence from their official title; third, the right to control the education of the youthful emperor. Duke Tsai-tseh, Prince Yü-lang and other honored emissaries were sent to plead with them, and with no little trouble succeeded in pacifying them and persuading them to return. Promises of an honorary title and an extra allowance were made but have been only partially fulfilled. The ladies are ranked at Imperial Dowager Consorts to receive 500 taels extra per month for their petty expenses. The boy emperor will be educated by his father and news of his progress will be communicated to his multitudinous adopted mothers at certain stated periods. The Sungyii Empress, relict of Kuanghsii, has also received honors and will henceforth be styled Imperial Empress Dowager. The quarrel has been thus brought to a close, but a sequel is by no means impossible. The old consorts have shown their mettle and succeeded and are still ambitious. The new Empress Dowager is likewise a woman of strong character, wants to control all within the palace and meddle with State affairs. She is said to summon daily to her presence the State Councillors and make inquiries from them on questions of home and foreign policy. The Prince Regent is sorely perplexed and does not know what to do, but his filial piety is compelled to bow to the inevitable. This is a great weakness and constitutes no little danger for the progress of reform and the welfare of the country. Petticoat influence has dominated China during the last half century and it may rule it again.

M. KENNELLY, S.J.

Recent Events in Japan

SHANGHAI, JANUARY 25, 1910.

The twenty-second Imperial Diet of Japan was opened on January 20. The session will deal principally with the budget, the main features of which are (1) an increase in the civil list of 4,500,000 yen; (2) readjustment of taxation on broad lines; the annual burden of taxation is 600,000,000 yen; (3) a saving of 6,000,000 yen by general economy in Government departments; (4) an increase of 9,000,000 in the salaries of civil and military officials in order to meet the increased cost of living; (5) any surplus to be devoted to wiping out the National Debt, the amount of which is 2,000,000,000 yen. The foreign exports during 1909 amounted to 412,145,000, and the imports to 392,646,000 yen.

Trade is growing wonderfully in Manchuria. The Imperial Maritime Customs report for the year 1909 revenue amounting to 3,000,000 Haikuan taels, an increase of more than 74 per cent. when compared with the returns of the previous year. As greater areas are brought under cultivation, and the immense mineral wealth of the country is exploited, the market will grow more and more important. In all parts of the country, cotton fabrics, flour, canned goods and tobacco are sure to find a ready market. Agricultural instruments are much needed especially at Mukden where a model farm has been recently started.

Japanese merchants intend to open a cigarette factory at Antung (Manchuria) to compete with the business of the British-American Tobacco Company.

The Japanese Minister of Foreign Affairs intends to prohibit emigration to the United States and Canada, but encourage it to Manchuria and Korea.

Port Arthur was opened as a commercial port on January 20.

According to the Minister of Education in Japan, virtue is much on the decline in the schools. The present educational system is materialistic and secular, and this accounts for the above falling off. In natural science classes, the students are taught that man is but a high-class brute and that his mind has no existence apart from matter. All these false ideas are subversive alike of religion, morality and those social and domestic virtues which promote the welfare of a nation, especially of one whose military and naval achievements have obtained for her a prominent position in the East. Foreigners still complain of a lack of commercial honesty. Trademarks have been either pirated or skilfully imitated with a view to secure on the market the benefit of others' labors. The late sugar scandals afford a striking example of the low state of public honesty. In this case as many as 23 members of the Imperial Diet were involved and 22 found guilty of corruption. Luckily the Government is making a strong stand against the prevailing weakness, and the Judiciary has shown to the world that it will uphold a high standard of integrity and fulfil its duty.

K.

Current Events in Belgium

LOUVAIN, FEBRUARY 11, 1910.

The bishops this year issued a collective Lenten pastoral on patriotism and loyalty, defending the late king against the attacks made on him, dwelling, among other things, on his Christian marriage and death. It paid a glowing tribute to his patriotism, because of the great things he did for Belgium for its commerce, its industries, its army; and called on the people to leave to God his faults, to recognize his greatness, his moral energy and his colonizing activity. Then going on to define patriotism and showing its need the bishops exhorted each one at his post in society to develop all his forces, especially his moral ones, to see to the good education of his children, to practise all the conjugal duties, to respect authority, and ended with a call to union for the whole Catholic party. The Pastoral called forth some respectfully expressed protests from those among the Catholics who are for complete separation of civil and ecclesiastical interests.

Since this authoritative pronouncement of the bishops in their collective Lenten pastoral there has not been heard a word unfavorable to the Church from the "anti-clericals" regarding the marriage and death of the late king. The facts are now well known and contradicted by no one. An interview with the dean of Laeken confirmed the details. During a sick spell, four months before, the thought of death had persistently haunted him, but, recovering, he put off his conversion. Then on the 13th of December, feeling himself sinking rapidly, he called the dean to his bedside. He confessed and received Holy Communion. The same day the Baroness Vaughan received Communion in the parish church; that day at 3 o'clock they were married by the dean. The king was throughout in the best of sentiments and continually asked for prayers—not for his recovery, but for his soul. He confessed and communicated once more before his death. Pope Leo XIII, who, as nuncio at Brussels, knew the dead man well, said of him: "He has the

Faith deep down in him. The Congolese babies baptized through his action will surely intercede for him." As we know, their prayers were heard.

The lawsuit on the legal succession of the late king has assumed international proportions. All his fortune was sunk in different companies, of one of which he was president and his doctor the sole other member. The other companies were that of Nieder Fulbach, formed for the beautifying of Brussels; of Cobourg in Germany, the city of his ancestors; the other was for the preservation of his great domain of Cap Ferrat in France. Grave doubts are expressed by many whether the Princess will get anything at all, and this is especially embarrassing for Princess Louise in view of her enormous debts. The king has shown an evident desire to settle the whole matter outside the courts.

Many have liked to see signs of a new régime in some recent events. The first was the choice of his court by the present king. All of the new officials with one exception, in a less influential position, are staunch and fervent Catholics. The choice of the Count de Mérode to the post of Marshal of the Court is especially gratifying to the country, coming as he does, from a family illustrious in the annals of Church and State. Among the different private secretaries are M. de Briey, former private secretary to M. Schollaert, the Premier, and M. J. Ingenbleek, author of a remarkable book on "Imperialism in the United States."

J. W. P.

Our Trade with Sweden

STOCKHOLM, FEBRUARY, 1910.

The news that the President of the United States, acceding to the proposal of the customs department, ensures to Sweden, among other countries, the minimum tariff for all her exports, has given lively satisfaction here. "If Sweden had not obtained this place among the most favored nations in the matter of customs duties," writes the *Svenska Dagbladet*, one of the largest and most influential journals of our country, "Swedish merchandise would have been burdened, on and after March 31, of this year, with an additional 25 per cent. *ad valorem* duty over and above the minimum tariff, and, for certain important articles, this increase would have produced the same effect as absolute prohibition.

Hopes had been entertained that things would not go so far, and the report adopted by the customs authorities was considered a good sign. A still more significant sign was the decision of the Board of United States General Appraisers that a cargo of wood pulp exported from Gothenburg was free from the supplementary duty. It was precisely because of our forest production that we were threatened with the maximum tariff, the United States Government being inclined to look upon our wood taxes as disguised export duties. Our wood exporters took alarm and strove to obtain that the forestry taxes be so applied that they could not be considered as export duties. Diplomacy has succeeded in an amicable arrangement, or, in other words, we have succeeded in persuading the American authorities that we intend to reorganize the forestry tax so as to apply it to all industrial exploitation of wood and not only to wood destined to be exported.

Those exports from Sweden to the United States that show the most notable increase during the past year are: iron ore and coarse wood-pulp paper, commonly called wrapping paper. It is especially interesting to note the importance acquired by a Swedish product

such as brown wrapping paper. This is due to the fact that this kind of Swedish paper, while generally superior in quality and particularly in toughness, is sold at so low a price that it immediately won a place in the American market. Just in this case the application of the maximum tariff would have been altogether prohibitive, making all competition impossible. But the decision so happily arrived at has also a serious importance for the large exports of ore. Since the duty on iron ore entering the United States has been lowered, the American importation thereof has grown rapidly, and we can already notice a steady demand of Swedish ore for the iron works of the eastern States, a demand that amounts to two or three million tons a year.

Furthermore, the trade between Sweden and the United States is growing from year to year, as may be seen from the following figures for three years, taken from official Swedish statistics. The sums are in crowns (a crown is worth about 27 cents).

Swedish imports from the United States: 1905, 41,450,533; 1906, 60,009,693; 1907, 61,342,528.

Swedish exports to the United States: 1905, 9,867,260; 1906, 11,658,216; 1907, 13,778,753.

The total trade of Sweden during the same period is shown by the following figures: Swedish imports—1905, 582,084,457; 1906, 644,227,836; 1907, 682,104,613.

Swedish exports—1905, 450,211,733; 1906, 504,284,813; 1907, 524,662,547.

The countries which, during the same period, occupy the most important place as customers and purveyors of Sweden are the following: Imports from Great Britain: 1905, 144,035,143; 1906, 160,723,730; 1907, 178,495,124.

Germany: 1905, 224,364,938; 1906, 234,021,251; 1907, 240,770,905.

Denmark: 1905, 39,768,113; 1906, 42,368,089; 1907, 50,539,515.

Sweden's exports to Great Britain: 1905, 159,398,772; 1906, 170,960,883; 1907, 179,412,064.

Germany: 1905, 85,206,640; 1906, 96,597,094; 1907, 108,719,268.

Denmark: 1905, 50,120,633; 1906, 55,042,387; 1907, 57,704,881.

Seeing this constant increase of our trade, we cannot help being gratified that the presidential decision warrants the hope that the trade between Sweden and the United States will develop still more for the advantage of both nations.

BARON G. ARMFELT.

Songs of a Princess

A posthumous volume of poems, published anonymously, at Munich, during the Christmas holidays, has as its title, "*Traum und Leben, Gedichte einer früh Vollendeten*" (Dream and Life: Songs of One Who Came to an Early End). They tell the simple and sad life-story of a German lady of royal birth. Much speculation was indulged in by the reviewers as to the identity of the gifted authoress, and those who could have done so did not care to lift the veil self-chosen by the departed. According to recent press reports, however, the mystery seems to have been solved after all: the "*früh Vollendete*" was Princess Mathilda, daughter of Prince Louis, heir-apparent to the throne of Bavaria, and granddaughter of the aged Prince-Regent Luitpold. Her life was short and, as far as the world was concerned, uneventful. Born in 1877, she was little more than twenty years old when she was married to Prince Louis of Saxe-Coburg, nephew of King Ferdinand of Bulgaria. Two children,

Louis and Immaculata, born in 1901 and 1904 respectively, were the fruit of this union, which appears to have been an unhappy one. Her final days the Princess passed on the Riviera, where a wasting disease brought her to an early grave, August 6, 1906.

As a book, "*Traum und Leben*" deserves notice on its own intrinsic merits, quite apart from its romantic origin. There is nothing of the amateur about these songs, which so often distinguishes the productions of titled poetesses. For beauty of rhythm, depth of thought, and delicacy of sentiment they deserve a place beside the best lyrics of the century. Many of them have the true ring of the Volkslied.

It is an autobiography in verse, the revelation of a beautiful, tender, suffering soul. The authoress lingers fondly, regretfully, over the happy days of her childhood. The flush of health was on her cheek then and "all a summer sunshine was tangled in her hair."

"Auf den heißen Wangen glühten
Mir die Rosen maienwahr,
Und die weissen Kirschenblüten
Flocht ich mir ins dunkle Haar."

But the blight came all too soon, leaving behind it only "vanished happiness—and a frozen heart."

"Das—Glück, das nimmer sie finden will,
Die Hoffnung, die sie verlor."

She then sings of a youthful love—the object of which she never attained—of loneliness, of unstilled longing. "What I feel I write down," she says in her diary, "because there is no one to speak to me. So I speak to you alone, my unstilled, restless longing, with which I commune when I watch, when I dream, when I suffer, when I smile."

Her father's love helps her to bear her trials:

"Und was ich auch mag erleben,
Gott hat mir ein Glück gegeben:
Der beste der Väter ist mein!"

Her marriage obliges her to leave her Bavarian home to which she clings with every fibre of her being:

"Will mein die Macht sich nicht erbarmen,
Die meines Schicksals Fäden spinnt?
Lass, Heimat, mich in deinen Armen!
O Heimat, halte fest dein Kind!"

Darkness seems to gather thick about her after leaving her father's house. The notes of her song become sadder until the birth of her first-born causes her to strike more joyous chords: a mother's love and pride and happiness speak out of the lines which commemorate this event. Then disease lays his withering hand upon her. Feverish nights and weary days and forebodings of death are her portion henceforth:

"Ich geh durch den Garten krank und still
Und warte, bis Gott mich heimrufen will."

She seeks solace in her sufferings in deeds of mercy:

"Allen möcht ich helfen, allen, allen,
Die da leiden und durch Wüsten wallen,
Möchte ach, um meiner Liebe willen
Alle Schmerzen dieses Lebens stillen!"

But only when she lifts her eyes to the suffering Saviour does her heart find peace—the peace of resignation to the Divine Will:

"Wie du es willst, so soll's geschehen.
Doch, wenn du willst, erhör' mein Flehn!"

She looks on the hand of Death now as a kindly hand that beckoning summons her to a joyful resurrection, and to those who would bewail her early passing she says:

"Nicht weinen! Lass uns froh verstehen,
Dass bald in schönen, reinen Höhen
Ein Glück auf ewig uns vereint!"

G. M.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MARCH 12, 1910.

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St. Patrick's Day

We have been so accustomed to the annual St. Patrick's Day celebration that we seldom reflect on the wonder of it. Fourteen centuries ago an humble missionary died in a little isle, and while the anniversaries of the mightiest pass unremembered, his is honored throughout the earth. During half the intervening period the land he evangelized has had no government of its own to give organized expression to national pride in its apostle; the government that swayed it used all its forces to extirpate his influence, and yet, though its empire kept pace with the setting sun, Patrick's empire extended further. His feast will be celebrated next Thursday where that empire's flag is and where it is not.

The wonder commenced with Patrick's advent to Ireland, 432, and has been growing ever since. One apostle converted a whole nation to a Christianity so vigorous and fruitful that before he died it had an ample and organized native hierarchy and priesthood, and it was studded with monasteries, convents and schools so well equipped that they became at once the teachers and missionaries of Europe. Irish Christianity was like the mushroom in rapidity of growth, like the oak in enduring strength. Prosperity did not weaken it nor persecution by wars or wiles destroy it. It flourished in the sunshine and was more securely rooted by the storm. Liberty and slavery both found and left it strong. Like the nationality with which it was wedded and welded, it never surrendered, for it never knew when it was beaten. A hundred times doomed to death, it was fated not to die. Expatriated by pestilence and want the Irish exiles held to Patrick's spirit when they had lost all else, spread his Faith in their wanderings and, in the great dispersion of '47, coined famine into the glory of God.

St. Patrick's message was spiritual and so is the main significance of his feast. "The Mass," he taught, "is the making of the Body of the Lord. We are fed on the Body and Members of Christ," and "the priest is the dispenser of the mysteries of God." The principal St. Patrick's celebration is in the churches—many of them in many lands dedicated to his name—where Mass is solemnized and the worshipers receive from the dispensers of its mysteries the Body and Members of Christ. Whether in hall or temple the initiative is taken by men of Patrick's Faith and his people's race; the participation of others is a gracious tribute to the influence of both. The chief participants are faithful to St. Patrick's precept: "As ye are children of Christ, be ye children of Rome."

Many propitious circumstances brighten the feast of 1910. The Irish people are regaining ownership of the soil of which loyalty to faith and nationality had deprived them. Their representatives supported by hierarchy, priesthood and people have made their demand for legislative independence the dominant question in the British parliament. The National University, established this year to meet Catholic educational needs, has just affiliated as a constituent college, the National Seminary of Ireland, St. Patrick's College of Maynooth. It is a happy omen, now that the aspirations of centuries seem likely to be realized, that St. Patrick will continue to preside over the newer Ireland as he did over the old.

Marriage and Motherhood

Our attention has been called by "A Catholic Mother" to an unsigned article in the February *Ladies' Home Journal*, in which an anonymous woman gratuitously unburdens herself in answer to her own question: "Why I have not become a mother." First, she was frail and nervous at the time of her marriage. She seems quite unconscious that it was wrong for her to marry, knowing that she was unfit for her conjugal duties. Second, she could not afford it on an income of \$1,500, though she is her own cook, housekeeper, milliner, etc., and quite a paragon all round. Her husband, who is also perfect, has now \$5,000 income and her own literary efforts bring in a tidy sum, but this does not change her resolution. Third, her mother is improvident and her father is growing gray at fifty-five, a phenomenon produced by his inability to provide for the future of her four younger sisters, so she, heroic creature, moved by love, not duty, must relieve him.

When she says she has no conception of duty, she has explained the whole matter, though this never occurs to her as a solution of her problem. She is not the heroine she would have her readers think. She is a pleasure-loving creature trying to cover criminal dereliction of duty with a sentimental mantle. The primal object of marriage is the propagation of the race; it was for this purpose the attractions of the marital state were implanted by nature;

and those who, while enjoying the pleasures, exclude the primal purpose, sin against the laws of nature and the commands of God. It is a sin that was called "an evil thing in Israel." A married woman who is a party to such a practice can hardly be called a wife; she is using an honorable title as a cloak for vice, and is intentionally, or actually, a murderess. The approval of her husband is no justification, it merely makes him a sharer in her guilt. Ill health might be a reason for suspension or severance of conjugal relations, but can neither justify nor palliate the frustration of effects intended by nature and commanded by God. Nor will unnatural indulgence benefit health. Outraged nature has a habit of exacting terrible vengeance, physically, morally and mentally.

This woman says that her younger sisters, the objects of her altruism, will be her children. In spite of all her efforts she has other children! Souls unborn are crying out against her for depriving them of the lives that were their right. A wife's duty is determined not by the laws of the state she has left but by the laws of the state she has adopted. Once a wife her law is the law of marriage, and no other ties may interfere with it. There are many Catholic ladies who have sacrificed marriage prospects for the sake of brothers, sisters and parents; and there are many wives and husbands who, while faithful to their marital duties, and to the children who are the happy fruit of that fidelity, manage to extend, often from slender means, effectual assistance to their kin.

Inability to afford children is the flimsiest pretext for self-indulgence; usually those have fewest whose means are most abundant. "A Catholic Mother" well says: "I could point out more than one family of five, six and seven children for whose maintenance and education there was no provision made before birth, but who have, nevertheless, grown up strong, healthy men and women, received education as anyone can in New York, where this writer resides, and have taken their places in the world. One family of six children whose parents toiled to keep nourishment and life in them for ten or twelve years, has given a priest, a prominent lawyer, a school principal and an engineer, all better men because they have striven." We have known many such who are so busy performing the duties of their state that they have no time to write to ladies' journals proclaiming their heroism. The lady who obtrudes her reasons for not becoming a mother is not the heroic altruist she deems herself; nor are they called ladies who make private vice a public boast.

Poor Buddha!

The Chinese have given indubitable proof of their awakening, and seem likely to outstrip their neighbors of Japan in running the way of modern ideas. Some time ago they sent an army fully equipped according to western ideas into Thibet to enforce their authority. They met with reverses at first, but triumphed in the end, and

now they are resolved to maintain permanent garrison in the holy city of Lhasa, to keep the Dalai Lama in order. At their approach, however, he ran away and escaped into India and the Chinese Government is somewhat disconcerted. Nevertheless, it has proved equal to the occasion and has proclaimed his deposition saying, that he is "one of the worst Lamas ever known." This is hard upon Buddha, whose reincarnation he is. Steps are being taken to elect his successor. Buddha must, therefore, "decarnate" himself as regards the fugitive and choose a more reputable subject for his new incarnation.

Undermining the French Army

It has long been a favorite prophecy with the Socialists that the first step toward the general acceptance of their system by the world will be the refusal of the army to fire on an insurgent mob. Instead of obeying their officers they will go over to the enemy and hail them as brothers. This will, say the Socialist prophets, be the beginning of the end of our present system of government. The first country to prepare the way for such a terrible dereliction of duty seems to be France. *Le Temps*, which is not at all inclined to pose as an alarmist, lifts up its moderate and peace-loving voice to say that the discussion of the war budget in the French Chambers has once more directed attention to a situation that is very serious.

"The number of refractory soldiers," it says in an editorial of February 25, "is becoming so considerable that people are asking if the military spirit, formerly so deep-rooted in our country, is not only undergoing an eclipse, but if it is not actually in a fair way to disappear." And then *Le Temps* quotes the statistics given by M. Paul Bignon in the course of the debate. In 1898 there were 1,904 deserters and 4,708 insubordinates; in 1907, 3,407 deserters and 10,639 insubordinates. The progression of insubordinates during the twelvemonth is particularly noticeable in recent years: in 1903, 2,551; 1904, 3,538; 1905, 4,493; 1906, 4,932. Finally, according to figures quoted by a senator, M. Charles Humbert, there was on December 31, last, a total of 57,000 insubordinates and 13,000 deserters, that is to say, there were seventy thousand men withdrawn from military service.

So much for the appalling and incontrovertible fact. But when the smug, opportunist journal tries to account for it and suggest a remedy, it becomes lamentably weak. It attributes the decadence of the true military spirit to the entrance into barrack life of young men accustomed to comfortable homes. Formerly, these comfort-loving youths could find substitutes or escape military service in some other way; now, they are all obliged to at least two years of military service. So they complain of the rigid discipline, bring pressure to bear on the government through influential public opinion, and thus provoke a

humanitarian reaction against the old-time severity. The deputies, afraid to lose their popularity, consent to the increasing rarity of punishments, and are even thinking of depriving lieutenants and non-commissioned officers of the right of punishment.

Small wonder, then, that many young soldiers have come to look upon insubordination and desertion as peccadilloes entailing no loss of honor or reputation. Moreover, every now and then an amnesty is proclaimed which wipes out all past penalties, even if as yet unpaid. The military tribunals themselves, carried away by the humanitarian current, pass sentences that are too lenient, suspend sentences, and sometimes acquit those who are clearly guilty. What remedy does *Le Temps* propose? "In ordinary times people do not worry about the decline of the military spirit; but when a great crisis comes, then people become aware, but too late, of the disastrous effects of this decline. It is the duty of every minister of war to meditate the foregoing profoundly wise remark of General Boguslauský, and to strive to stop this continuous disintegration of our military forces." Only this, and nothing more.

And yet there is just one little clause in *Le Temps'* article which suggests to practical minds the only efficacious remedy, although it is treated by that journal as a secondary factor. "The insubordinate, the deserter—he at least who has not been contaminated by the anti-militarist doctrines, for we must not forget this category, etc." No, indeed, we cannot forget this all-important category. So long as newspapers and pamphleteers are allowed openly to attack patriotism and the army which upholds it, so long will military service become more and more unpopular, so long will the socialist chimera of a universal brotherhood without home or fatherland delude the rising generation whose mental and moral stamina is undermined by false social doctrines.

A Certain Rich Woman

A "society woman" in New York has lately been seized by a very passion of philanthropy. Her heart flows over with pity for the little daughters of the poor. The papers describe her as being wealthy and holding her husband in a convenient state of uninterfering, though reluctant, subjection. We have taken a curious interest in the methods selected by her to satisfy the gnawing pain in her heart for the hopeless condition of the East Side.

The methods at her disposal, since she revels in affluence, were almost unlimited. She could have fed the hungry, visited the sick, clothed the naked and, indeed, performed any or all the corporal works of mercy on a scale that would have made her a most distinguished Lady Bountiful among the crowded purlieus east of the Bowery. But this was not to be. Such a course would have cost trouble and expense and much disagreeable experience; and, besides, it would have to be done in the

dark, without lime-light or herald; and not to let the left hand know what the right hand does is, as everyone is aware, not the modern way at all. We no longer think in units, but in masses. Our enthusiasm for "uplift" transcends the individual and embraces entire classes of people. "Social redemption" is the battle cry of the new religion, which has supplanted the ancient searching and calling for the single lost sheep, even to the apparent neglect of the ninety-nine that were safe.

And so this "society woman" gave expression to the yearnings of her gentle soul by addressing socialistic young working girls at public meetings. She told them they were just as good as their richer sisters. How surprised they must have been at the news! She, moreover, had two of the poor girls array themselves in her own finery and introduced them as her friends to guests at her home without divulging their social position. The young things looked happy and preened their borrowed plumes and achieved quite a success. And the "society woman" was proud over her little experiment. What matter if her guests felt tricked or her family ashamed, she had proved what no one ever suspected, that some poor girls are just as good and as clever as their rich sisters.

We do not know what structure of argument the "society woman" is going to build upon this important sociological discovery. But we are inclined to be of the opinion that, whatever be the value of such doings in the processes of social redemption, they contribute in the meantime to increased dissatisfaction among the poor by sophistically convincing them of the injustice of unequal possession. They contribute other things also, as, for instance, exceedingly disastrous ambitions, false hopes, and unworthy longings to good girls who cannot help being a bit foolish and who need, as a defense against their folly, wiser mentors than the "society woman" who exploits them. But the "society woman" has achieved the cheap publicity of cheap newspapers and we are willing to wager that her picture in the morning paper will more than make up to her for any disappointment to the cravings of her ardent spirit for social redemption.

Oriental Civilization

A graphic description of the rapid transformation of Formosa under Japanese sovereignty is given in the Manila, P. I., *Cablenews-American* of January 8. The story is told by Walter A. Smith, a prominent business man of Iloilo, returning from a visit to Formosa, where he had been examining the methods of sugar raising with a view to their application to a prospective sugar enterprise of his own in the island of Negros. Incidentally the narrative of Mr. Smith throws light on Japanese methods of stamping out rebellion among the natives. The advance agent of American industry says:

"Savage tribes of marauders, resembling in ferocious

opposition to civilization the Moro bandits of the Philippines, gave the Japanese Government of Formosa much concern during the first few years of Japanese occupation. But the Formosan ladrones were driven to bay relentlessly and the situation is now well in hand. The remnants of the natives, some 80,000 in number, are herded together in large corrals, surrounded by wire fences charged with electricity, and guarded by large detachments of police. The recalcitrants, who would have stopped the wheels of progress, are being pitilessly cut down by its cold, keen-edged blades. In the corrals, the sexes are separated. It means the extinction of the natives."

"Japan," says the *Cablenews-American*, "is not actuated by any of the sentiment, or sentimentalism, as one looks at it, of Western peoples. She is modern in her implements, but ancient in her spirit. She is imbued with the idea of the old Hebrew who firmly believed that the Lord had told him to drive all of the Canaanites out of their land in order that the tribes might increase."

Assuming the story to be true, we are astounded that, so far as we know, no notice has been taken of the wretched plight of these natives by the European or American press. The atrocities in the Congo, real or supposititious, they deemed it a sacred duty to denounce as a foul blot on civilization and a reproach to Christian nations, who would calmly look on and, without a word of condemnation, see such outrages perpetrated. Our own American Government was moved to interfere and to enter its protest with the government it deemed responsible.

What is the secret of the strange inconsistency? Are we righteous only when our own interests are at stake, or are we strong only when the offending nation is weak? The inhumanity of the *reconcentrados*, or concentration camps in Cuba, and the excessive cruelty with which this war measure was carried out, were largely responsible for our interference with Spain's conduct of the war in that island, though we uttered no word of condemnation or protest when England employed like methods in her humiliating conflict with the Boers.

Among the blessings which Japanese occupation has brought to Formosa Mr. Smith mentions "the fine tea trade in the hands of the Americans." Self-interest may paralyze the moral instincts of a nation as well as of individuals. We should regret to learn that the great American Government, which sets in motion the whole machinery of her administration to examine into the death of even two American soldiers of fortune in Nicaragua, is prevented by self-interest in protesting, if not in the cause of Christianity, then in the cause of humanity, against the adoption of barbarous methods of extermination in Formosa. Comparative nearness of Formosa to our Philippine possessions would furnish a reason for displaying special interest, though no land and no race of men should be considered distant enough to withhold from them our sympathy and our efficacious aid.

LITERATURE

The Up Grade. By WILDER GOODWIN. Boston: Little, Brown & Co. **The Dweller on the Borderland.** By the MARQUISE CLARA LANZA. Philadelphia: John Jos. McVey.

Superficially, there is a striking resemblance between these two novels. Both unfold a tale of how a man may rise on his dead self to higher things. But the vast difference in the two books comes from the authors' point of view. Mr. Wilder Goodwin's "The Up Grade" seems totally wanting in any view of happiness above and beyond what this world offers. The story is pleasing, rolls along easily on a well-defined and a somewhat worn path, will fill in pleasantly an idle hour, and harm no one.

The Marquise Clara Lanza has written an exceptionally original book—original in treatment, original in motif. As to the treatment, she begins in a strain of hard realism and ends with taking us up to the heights of mysticism. The realism, in the beginning, is almost ugly. The agnostic hero and his Protestant wife with their baby have just arrived in New York from a Massachusetts country town. While the wife is ignorant and hopelessly common, the husband is intellectual, out of sympathy with her and morose. As for the baby, failing to interest the parents and the author, it is eminently uninteresting to the reader. With the progress of the story the breach between husband and wife continues to widen. He gets a position as a private tutor, wins the love of a fine woman—almost the only agreeable character in the story, and wins it while carefully concealing the fact from her that he is a married man. His conduct towards his wife, taken in conjunction with this concealment, forces one to write him down a cad. His aged father's death is the first check in his downward path. Then his wife dies. With her death the grim realism of the book ceases; and the pent-up mysticism of the author has full play. The reader will naturally expect that his wife's death, thus clearing the ground, the story will end in the usual way. But it does not.

With his conversion to the Faith, there is no suggestion of orange blossoms and joy bells. No; his gift of faith carries with it a call to the priesthood, and the religious life. It is so common for novelists to send their heroes to the cloister because of love disappointments, that it is refreshing when we find an author able to depart from the beaten path, and to tell a story, which, singularly enough, has the element of surprise, for the very reason that it is true to life. We trust that the author will please the reading public with many more Catholic stories, and that she will inject into her graphic realism a little more of the sunshine.

F. J. FINN, S.J.

American Prose Masters. By W. C. BROWNELL. New York: Charles Scribner's Sons.

Mr. Brownell's "American Prose Masters" is a volume of appreciations marked alike by scholarliness of tone and considerable distinction of style. His literary criticism, steadied by a clear sense of literary values, is discriminating and just; it is in the weightier issues of ethical and philosophical import, as in his discussion of Emerson's mental attitude, that one may decline to follow him. Mr. Brownell's outlook is the conventionally broad and unimpeded one of the secular-minded, who have learned to escape the embarrassments of doctrinal prepossessions. Of Emerson he writes with enthusiasm, at the same time testifying frankly to his riot of inconsistencies, which he condones on the ground that it is too much to expect the oracular to be consistent. The great master, so we are assured by the critic, was "Plato *Redivivus* in his assumption that conceptions as such justify and prove themselves; or rather that

all kinds of proof are impertinent." "Logic indeed," we are further told, "has been superstitiously overvalued;" in proof of which statement there is the instance of "Aristotle's despotic rule during the Middle Ages, still persisting in both Roman and Protestant ecclesiasticism." Logic, no doubt, is often a vain and unprofitable thing; but the alternative, for one who casts it aside on the assumption that his every intuition must be true, is intellectual caprice. Intellectual caprice is therefore the formula that best epitomizes Emerson's mental life. But the trait of Emerson that renders his influence a particularly baneful one is his intellectual pride. No more complete antithesis to that captivity of the understanding, of which the apostle speaks as the characteristic of faith, can be imagined than the mental temper of a man whose ideal was the self-sufficiency and practical infallibility of the individual mind. "We owe him," says Mr. Brownell, "our intellectual emancipation," a statement which means of course that Emersonianism was chief solvent, at least in America, in the process that transformed the dogmatic Protestantism of yesterday into the liberal and rationalizing Protestantism of to-day.

G. J. G.

Masters of the English Novel. A Study of Principles and Personalities. By RICHARD BURTON. New York: Henry Holt & Co.

Mr. Burton's book is an attempt to sketch the broad lines of development of English fiction from Richardson and Fielding to Hardy and Meredith. Principles and personalities enter into its scope, and both are discussed with vigor and insight. The ethical measurements which the author applies to the body of classic fiction are the conventional ones of the day; hence it results that Balzac makes for morality and George Eliot remains "splendidly wholesome and inspiring in her fiction." Mr. Burton's plea on the whole is for the decencies in the storyteller's art; but his concessions to the realistic land him in strange places. "There is no danger," he assures us, "of any novelist, any painter of life, doing harm if he but give us the whole." But surely art in this matter can learn a lesson from life. To "see life whole," to come into contact with its moralities and sanctities, no less than with its grossness, is no guarantee that one will not make the grossness the object of his choice. The situation in literature is a parallel one. It is not easy to see that grossness plus spirituality, when spread before us on the pages of a novel, must issue in a zero quantity of moral detriment. Rather are the chances perilously great that the appeal to the baser will override the appeal to the nobler instincts of the reader with moral defilement for the net result.

When shall we have a guide to fiction that will measure the content of our classic novels in terms of Catholic faith and morals?

G. J. G.

Literature in the Elementary School. By PORTER LANDER MACCLINTOCK, A.M. Chicago: University of Chicago Press.

The whole philosophy of this book may be summed up in the words of the author and stated as a maxim: Remember that literature is art; it must be taught as art, and the result should be an artistic one. The second chapter, which explains the services that literature will render to pupils, is perhaps the best chapter. The vigorous protest against subordinating literature to other branches of school life, under the plea of correlation, makes good reading, and is a manifestation of the steady and wide-spread reaction against the domination of facts in the school room. The author is opposed to mere information as the end of teaching, and objects to making literature an instrument for early specialization in various sciences. However, there is here perhaps some exaggeration. To push the principle so far as to be reluctant to use literature as a means of teaching reading and writing is dangerous and illogical.

The insistence upon stories for nearly one half of the book is another point that might arouse some misgivings. In protesting against giving to children what is not suited to their capacity, can we not go too far? Why is the author so brief on history and biography and so full on fairy stories? The pupils must sing, must dance, must play, but we do not see it stated very prominently that they must work. They must be interested, of course, but must they be passive? Must we go so far in our protest against making school an immediate preparation for a profession as to make it not even a remote one? The author would disclaim such a purpose; yet if we judge by the space allotted to the subjects, these objectionable consequences are at least suggested. Some of the chapters were given as lectures. That fact may account for certain expressions which look exaggerated in cold type. Making this slight allowance for enthusiasm in a good cause, we can heartily recommend this work to all teachers in elementary schools and to the libraries of normal schools.

F. P. D.

Christian Pedagogy, or; The Instruction and Moral Training of Youth. By REV. P. A. HALPIN, Professor of Mental Philosophy, St. Angela's College, New Rochelle, N. Y. New York: Joseph F. Wagner.

The most important duty of the parent is the education of the child. That the character of the education should be Christian arises from the nature of the obligations which Christianity imposes on all who profess it. In the performance of this duty of educating the child, the State may and ordinarily does come to the parents' assistance, but if the State be not Christian, or if acting on the principles of toleration is either openly hostile to Christianity as in France or merely neutral as in this country, the state system of education will be not only imperfect but necessarily injurious. Christian parents then, as well as those who as teachers assume for the time being the offices or duties of parents should, if they would act conscientiously and intelligently, possess a knowledge of child nature, of the Christian principles to be imparted and the methods which may be best employed. A good parent and a good teacher will make the child a study, and will welcome any assistance in the proper fulfilment of this important task. Father Halpin's "Christian Pedagogy" is the best practical guide for parent and for teacher that we know of. The writer does not aim at a scientific examination of the faculties of the human mind, nor does he set forth in detail the fundamental truths of psychology and ethics underlying the proper and efficient training of the child. Nevertheless, all these questions are taken up in logical sequence and treated in a popular and attractive style, making this contribution to the science of pedagogy far more useful to the average teacher than pages of "technical definition" or "scientific description."

The book is practical rather than theoretical. It gives the ripened experience of one whose life has been spent in classroom and lecture-hall. Every chapter is freighted with wisdom. There are essays apparently dissociated though logically connected on the school, the human soul, the human body, senses, brain, imagination, mental operations, memory and will, just so many luminous explanations of the subjects treated, sparkling with epigram and overflowing with maxims and suggestions which indicate at once a mastery of style and a mastery of subject. Here, then, is a manual which should be a *Vade-mecum* for every Christian teacher. The need to-day of such a handbook is the more imperative as false theories of education are everywhere accepted and even applied. The result is the existing confusion in methods of education and irreparable harm to the young. For this precious book every teacher and every child, too, owes Father Halpin a debt of gratitude.

E. S.

The Renaissance of Hebrew Literature (1743-1885). By NAHUM SLOUSCHZ. Philadelphia: The Jewish Publication Society of America.

Dr. Nahum Slouschz wrote this book as his thesis for his Doctor's degree at the University of Paris. The work has been admirably done into English by Henrietta Szold. To those who imagine that Hebrew has no place as a literary vehicle among the modern languages, these pages will bring welcome and novel information. They will also be one more proof of the wonderful vitality of the Hebrew race.

In a dozen chapters the author brings us from Moses Hayyim Luzzatto down to Smolenskin and the writers of our own days, such as Rabinovitz Sternberg and Berdichevsky. Moses Hayyim Luzzatto, an Italian Jew of the eighteenth century, is the inaugurator of the Hebrew Renaissance. Moses Mendelssohn and the "Buirists" or Commentators, Wessely and the "Meassefim Collectors," Solomon Jehudah Rappaport, "the Father of the science of Judaism," Krochmal, the herald of the modern mission of the Jewish people, have a large share in this revival.

Dr. Slouschz has carefully followed the development of Modern Hebrew Literature. The novelty of the subject and the interest with which we view everything that belongs to the Jew will appeal to the reader. Everybody will approve the effort to restore the noble language of Isaiah and David. For such an undertaking we have nothing but sympathy. We say, however, with regret, that the work done from Luzzatto to Smolenskin does not seem to be of a very high order. The spirit of this Hebrew Renaissance is too often coldly and gloomily rationalistic. With rare exceptions the point of view is not of the noblest. The deeper spiritual note is absent. Earth and the things of earth seem to be the great prizes to be fought for and won.

Abraham Lincoln. By EDWARD A. SUMNER. New York: The Tandy-Thomas Co. Cloth, 50 cents; paper, 25 cents.

This address, first delivered in 1902 and now placed before the general public, gives a kaleidoscopic view of the whole career of the great President. The perusal of it will show less gifted speakers how to thrill their hearers with thoughts put strongly.

BOOKS RECEIVED

The Catholic Encyclopedia, Vol. VII. New York: Robert Appleton Co.

Captain Ted. By Mary T. Waggaman. New York: Benziger Bros. Net 60 cents.

Occasional Sermons and Addresses. New York: Joseph F. Wagner. Net \$1.50.

A New Commandment. A Little Memoir of the Work Accomplished by the Good Shepherd Nuns in Chicago During a Half Century. (1859-1909).

By Mary Foote Coughlin. Chicago: Sisters of the Good Shepherd.

La Vieille Morale à L'École. By Joseph Tissier. Paris: Pierre Tequi, Libraire-Éditeur, 82 rue Bonaparte.

Mid Pines and Heather, and The True and the Counterfeit. By Joseph Carmichael. London: Catholic Truth Society.

Under the Ban. A Tale of the Interdict. By C. M. Home. London: Catholic Truth Society. Net 1s. 6d.

The London Catholic Truth Society have issued the following pamphlets:

The First Epistle of St. Paul to the Corinthians. With notes by the Very Rev. Canon M'Intyre, DD. Net 1d.

The Christian Instructed. Precepts for Living Christianly in the World. From the Italian of Quadrunani. Net 6d., cloth 1s.

Three Lectures on the Conventual Life. By the Rt. Rev. Bishop Ullathorne. Net 4d.

The Catholic Social Year Book for 1910. Net 6d., cloth 1s.

My Catholic Socialist Again. By R. P. Garrold, S.J. Net 1d.

The Rationalist as Prophet. Some Reflections on Mr. McCabe's "The Decay of the Church of Rome." By the Rev. Joseph Keating, S.J. Net 1d.

The Rationalist Propaganda. By Leslie A. St. L. Toke. Net 1d.

Mary Ward. Foundress of The Institute of the Blessed Virgin Mary. (1585-1645). By A Member of the Institute. Net 1d.

The Catholic Truth Society. By the Rt. Rev. Abbot Gasquet, O.S.B., and James Britten, K.S.G. Hon. Sec. Net 1d.

Catholics and the Comparative History of Religions. By the Rev. C. C. Martindale, S.J., M.A. Net 1d.

The Truth About Bishop Bonner. By the Rev. G. E. Phillips. Net 1d.

What the Editor Said. The Story of a Cornish Controversy. Net 1d.

Henry Schomburg. Sailor and Jesuit. (1838-1895). By J. A. Stratton, S.J. Net 1d.

Catholics and Social Study. By the Rev. Charles Plater, S.J. Net 1d.

Purgatory. By the Rev. Henry Grey Graham, M.A. Net 1d.

The Church and Socialism. By Hilaire Belloc, M. P. Net 1d.

The Greek Testament. By Rev. C. C. Martindale, S. J.

The Materialism of To-Day. By A. Edward Proctor. Net 1d.

Monkey. The Story of a Mean Person. By R. P. Garrold, S.J. 1d.

The Stations of the Cross. By Cardinal Newman. Net 1d.

Jesus our Paradise. Net 1d.

Jesus Christ Is God. By Pierre Courbet. Translated by A. Edward Proctor. Net 3d., cloth 6d.

The Christian Consolator: Precepts for the Consolation of Timorous Christians. From the Italian of Quadrunani. Net 6d., cloth 1s.

Jesus Christ and Human Life. A Course of Lenten Sermons. By Rev. H. G. Hughes. New York: Joseph F. Wagner. Net 40 cents.

The Adana Massacres and the Catholic Missionaries. (Sent free to those who apply to: Rev. G. de Jerephanian, S.J., Ore Place, Hastings, England).

Reviews and Magazines

The "History of a Japanese Feudal Lord" is only one of the many good things in *Catholic Missions* for March. The action of Marquis Kuroda, vice-president of the Japanese House of Lords, in celebrating the ter-centenary of the death of an illustrious ancestor who was renowned as a soldier and a counsellor, had nothing unusual about it in that land, where ancestors are remembered with filial regard; but our interest quickens when we learn that the famous ancestor commemorated recently with all pagan pomp was a devout convert to the Faith, who made good use of his in-

fluence and wealth in the cause of religion. In celebrating the glories of the illustrious Japanese Catholic, his pagan descendant would have no religious observances by the clergy of the Church in whose communion his ancestor had died. At a time when Japan promised to be wholly Catholic, persecution, exile and death came in a whirlwind of fury, destroying the missions and almost blotting the Catholic name out of existence in the island empire. America, Africa and Oceania contribute their share of mission news towards completing a highly interesting number.

The *Atlantic* contains, in its March number, an article on "Our Superiority in Religion," by the librarian of Princeton University. It is striking to the Catholic reader for several plain truths about the Catholic religion—such rare things have plain truths on that subject become in magazines the most respectable whenever they open their columns to writers on religious topics. Three characteristic axioms of "modern religion" are discussed, namely, that in former times the selfish individual thought exclusively of his own soul, that the common good was ignored, and that ancient sanctity lacked refinement and the sense of humor. That such dizzy and distorted views of history should pass as current truths among educated people is a matter for the psychologist rather than the historian. Professor Richardson finds it an easy task to explode these bubbles of the "modern religionist."

Mr. Charles W. Wallace contributes the leading and most important paper in the March *Harper's Monthly*. He has been engaged for several years in unearthing information about Shakespeare, and the account of his latest discovery and the closely reasoned deductions drawn therefrom have the enthralling quality of a Sherlock Holmes narrative. The writer thus sums up the importance of his recent discovery: "These documents give us a new signature of Shakespeare, permit us for the first time to hear him talk and see him act, locate his London residence, reveal the life and environment in which he lived, enable us better to understand his knowledge of foreign places, peoples and languages, suggest in a new way his religious toleration, associate him in London life with a collaborating dramatist, make us know him as unmythical, living, real; confirm him as being the author of the plays that bear his name, and make us feel in it all his personal presence." Perhaps there is a slight exaggeration in one or two of these items; but one must acknowledge that the writer has succeeded in adding very materially to our meagre fund of biographical data concerning the greatest of our poets.

LIBRARY NEWS AND NOTES

The use which Catholics make and may make of public libraries has been discussed of late in a number of newspapers and periodicals. Interest in the subject has been awakened and is increasing. With a view to obtaining first-hand information upon this important matter, AMERICA has addressed a series of inquiries to all of the larger and to many of the smaller public libraries of the United States from Maine to California. Returns have been received from most of the librarians addressed. In our next issue we shall begin a series of articles in which Catholic use of public libraries, its opportunity and limitations, and to what extent it is desired and desirable, will be considered in all its bearings. No similar study of the situation has hitherto been made, and the results cannot fail to interest all who have given attention to the question from whatever point of view.

"The Old Librarian's Almanack," a literary hoax first exposed in AMERICA of February 12, is calling forth considerable comment in the periodicals. Notices reviewing the little book appeared in the *Nation*, *New York Saturday Times*, *Dial*, *Outlook*, *Public Libraries and Publishers' Weekly*, and all of these reviewers took it to be a serious publication. The *Library Journal* of February has an article giving copious extracts from the "Almanack" and throwing out some rather dubious hints regarding its genuineness. The reviewer, Miss Helen E. Haines, a few days later contributes to the *Nation* another review of the "Almanack," written now in a tone of conviction, and even turning the tables upon the author by correcting one of his statements about the fictitious author, Jared Bean. The real author of the "Almanack," Mr. Edmund L. Pearson, duly acknowledged the receipt of a marked copy of AMERICA by the following letter:

"Editor of Library News and Notes,
AMERICA.

"Sir:—I have read your comments on 'The Old Librarian's Almanack' contained in the marked copy sent me of AMERICA for February 12. Toward the end you say: 'But what, may be asked, ever possessed Mr. Pearson, or the editors of the series, or all three of them, to play this practical joke upon their literary colleagues?'

"An answer to your inquiry occurs in your own article, where you set forth at length that it was no practical joke at all, but a very transparent sham. Although, as you kindly say, 'the supposed frontispiece is pretty well done,' you expose so unerringly its anachronisms and fallacies, you show so readily how simple a matter

it was to unmask Jared Bean, that I cannot help feeling that you are unnecessarily anxious for our 'literary colleagues.' So much (as you say) for the facsimile title.

"At the end of your article you remark that it will be an interesting spectacle to see how the editors will free themselves of the charge that they have deceived the public. As no such charge has been preferred, so far as I know, and as, indeed, your article seems to be the first to scent the possibility of such charges, the matter is thrown into the realm of hypothetical questions. If the charge is made, I fancy that the editors will say, first, that the author promises to label all his future books with the utmost clearness.

"And second, I think they will offer, with perfect willingness, to return the money of any purchaser who feels aggrieved, provided that the purchaser will send back his copy of 'The Old Librarian's Almanack.' EDMUND L. PEARSON.

"George Washington's Birthday,
Newburyport, Mass."

Mr. Pearson seems to take his exposure serenely enough and, indeed, he has had no reason to complain of lack of zest on the part of the reviewers, who have quoted his antique maxims on library economy by the page. We think, however, that he treats the matter of misrepresentation somewhat too lightly. Not that there is anything unusual or blameworthy about a literary fiction composed under the garb of truth. Such jeux d'esprit are common enough in literature. But "The Old Librarian's Almanack" is not, as we think it should have been, an independent book; it is a volume of a series: The bearing which this circumstance has upon the matter of misrepresentation is this:

Preceding or simultaneously with the publication of "The Old Librarian's Almanack," a circular was sent out by the editors of "The Library Series," Mr. John Cotton Dana and Henry W. Kent, in which six works were announced as forming the forthcoming series. The first of them is the "Almanack;" the second is "a sketch of a pathetic figure in early colonial days, the Rev. John Sharpe, English chaplain at Fort Anne, New York City, with an account of his proposal to establish a public library in that city in 1713." Another number is a translation of a French tract on "The Hoax Concerning the Burning of the Alexandrian Library;" the fifth is a bibliography of early books on libraries, and the sixth a scholarly treatise on early libraries, originally written by Karl Dziatko, a well-known librarian.

These are all of them serious and apparently professional publications, quite in place in "The Librarian's Series." The third publication, which we have not yet named, is "The Librarian: Selections from the Articles which have appeared in the

Librarian's Department of the Boston *Evening Transcript*, written by Edmund L. Pearson." This item may, indeed, prove to be a work of another character. Bibliographical data are given under each title, and "The Old Librarian's Almanack" is thus described in the circular:

"1. 'The Old Librarian's Almanack.' A Reprint of a Curious Old Pamphlet, Published in New Haven, Connecticut, in 1773. But two copies of the pamphlet are known to exist and no previous reprints have been made. It presents, somewhat in the style of 'Poor Richard' or the 'Old Farmer's Almanac,' the opinions and counsel of the librarian and book lover of 140 years ago. It is of interest to the librarian to-day for its striking contrast with modern ideas of library administration. 32 pages, with reproduction of the title page of the original."

This description is certainly misleading, as it was intended to be. It has no place, in our opinion, outside of the pages of the book itself, where it is allowable as part of the plan of an author to render a work of fiction more interesting by giving it verisimilitude.

EDUCATION

The criticism which Richard Crane, in his much-talked-of book, makes of higher and college training is no doubt exaggerated, but his sharp attack is not entirely froth. Like most enthusiasts, Mr. Crane has some basis of fact to support an ill-advised generalizing. Education is coming to-day to be looked upon as artificial, unsubstantial and purposeless, largely because of the experience of busy men of the world in their dealings with young men fresh from High School or College. Too commonly many of the results achieved in school days must be overcome in great part before the boy or man is capable of undertaking the rudimentary activities of our social and commercial life. It is, mayhap, this experience which has induced the multi-millionaire critic to unwisely condemn offhand the entire system of higher intellectual training. Men, we are told, are looking ahead with apprehension to the ability of the coming generation to maintain the commercial, industrial and productive eminence won by past generations of Americans. And their criticism, while not always just, has one merit at least.

School men are beginning to appreciate the truth of the old-time conservatism in its judgment of present-day educational methods. Long ago the warning was uttered against over-specialization in lower and secondary schools, and yet the tendency in this direction grew apace until present-day elementary and high school programs often remind one of university schedules of study. Educational progress

is not to be likened to material development. The passing of years of human activity can scarcely be thought of without a resultant and filled-up measure of change for the better in the material and physical order, but in the spiritual and intellectual domain man had better be content with less marked mutations. In the intellectual order, while there is an ever constant advance in the spread of knowledge, one is put to it to discover a similar progress in methods of imparting knowledge.

To-day, as always, the ideal result of education is a moral man of many-sided interests, and we cannot bring ourselves to accept as true the modern notions of means best adapted to this end. Specialization in many fields of effort may result in greater efficiency, but it inevitably produces narrowness of mental capacity, and it is precisely this narrowness of capacity which makes it difficult for the youth trained in many modern schools to coordinate his work with the work of others so as to win a fair success in the sphere of life in which he will find himself eventually. If our modern leaders will but remember that the true aim of high school and college education is the harmonious development of all the faculties, the careful training of mind and heart, and the formation of character rather than the actual imparting of knowledge and the specific equipment for a limited sphere of action, we shall hear less complaint of the crude unpreparedness of those who go out of college to face the reality of the busy world.

An autograph letter of Cardinal Merry del Val, addressed to Bishop Canevin and expressing the Holy Father's gratification at the very satisfactory development that is shown to have taken place during the last six years in the school work of the Diocese of Pittsburg, is the best of imprimaturs for the Report of the School Board (1909) of that diocese recently issued by the Rev. Thomas Devlin, Superintendent of Parish Schools. The document gives a well-arranged summary of statistics conveying the usual information one wishes to have at hand, and it must have been a pleasure to record the excellent conditions that have followed the efforts of the diocesan school authorities to promote Christian education in parish schools. About one of every seven children in the diocese, more than one of every five in Allegheny County, and more than one of every four in the city of Pittsburg, the report tells us, enjoyed the great blessing of Christian training in these schools. One wonders whether the citizens of that great industrial district appreciate what this record imports, even apart from the consideration of the priceless benefit to a city resting in a thoroughly religious training of the young. To note

a merely material advantage, the actual saving through the parish schools for the school year ending June, 1908, was \$902,849.95 to the taxpayers of the city, \$1,362,568.05 to those of the city and county, and \$1,516,514.85 to the taxpayers of the counties within the limits of the Catholic Diocese of Pittsburg. The computation is based on the year's outlay for each pupil attending the schools of this jurisdiction as reported by the State Superintendent of Public Instruction. What an argument it affords in proof of the unfair taxation of Catholics for school purposes! It is gratifying to note that a systematic grading of classes and a uniform program of studies, as urged in the annual meetings of the Catholic Educational Association, are being strictly insisted upon in the schools of the diocese.

The reference to the physical defects, disease and malnutrition as the sufficient reason of the backwardness of many school children which City Superintendent W. H. Maxwell introduced into his report, recently presented to the New York City Board of Education, has aroused a tempest in other departments of the municipal service. New York's Bureau of Municipal Research goes so far as to claim that facts known to be untrustworthy, and other facts admitted to be untypical, are used by the City Superintendent as a basis of attack on the Department of Health, as well as of conclusions bound to mislead educators and to inconvenience and punish parents who need only to be informed. In a statement which works injury to the 700,000 pupils of the city, it is asserted, Mr. Maxwell has found a way to cover up a waste of millions of dollars due to a sweatshop system of teaching—overwork, poor ventilation, unsuitable courses of study, inefficient instruction, bad supervision and poor methods and policies. Outsiders may not care to enter into the merits of an upheaval resulting in the circle of city officialdom, but it may not be amiss to call attention to a feature of the quarrel that throws much light on the possibilities facing the paternalistic plans of many educational leaders to-day. If the ordinary duty of parents to provide home care for their children is to be supplanted by school meals and school physicians and school nurses provided by the Board of Education, we shall speedily have, as we have in this instance, a pretty picture of the peace and harmonious relations that must ensue among civic authorities in the development of Socialistic dreams.

The project, first favored and carried into effect by New York and Philadelphia, whereby pension funds for teachers were established, has had a remarkable

growth, until it now prevails in practically all of the cities of the country. In the beginning the money necessary to support these funds was provided exclusively by a tax on their salaries voluntarily paid by the teachers themselves. Later the funds were subsidized by appropriations by the cities; New York, for example, gives 5 per cent of its excise tax to this end, the amount annually netted being \$300,000. The amount of pension to the individual teachers varies; and in some cities the rate for all teachers is uniform regardless of the salary received at the time of retirement, in others the annuity is in proportion to the salary received. Besides the appropriation made by the cities, teachers are now ordinarily required to contribute annually to the upkeep of the fund. The amount of this voluntarily accepted assessment varies again in different cities,—some impose a certain percentage of the yearly salary, others make a fixed charge independent of the salary actually received by the teacher.

The Senate of the National University of Ireland convened February 24, Archbishop Walsh presiding, and approved the recommendation of the Governing Body of University College, Dublin, that St. Patrick's College, Maynooth, should be recognized as a College of the University. The Maynooth students will be admitted to the B. A. degree without attendance at any other college, on courses similar to those of the University and on examinations conducted in Maynooth with the cooperation of extern examiners appointed by the University Senate. The applications for affiliation of St. Mary's Dominican College and Loretto College, Dublin, both female institutions, are still under consideration. The Royal University program continues for 1910, and the question of compulsory Irish is still in abeyance. Steps are being taken to extend the buildings of the old University.

Montreal is to have a public library, built and operated without government or municipal assistance. The Sulpician Fathers announce that they will begin next summer, in St. Denis Street, Montreal, between Ontario and Emery Streets, the construction of a large fireproof library, provided with the most recent improvements and capable of containing two hundred thousand volumes. There will be general reading rooms for different classes of readers and special rooms for research. The land on which the library is to be built has a frontage of one hundred feet and a depth of one hundred and sixty. It is hoped that the building will be opened for public use in the autumn of 1911.

SOCIOLOGY

The Report of the Society of St. Vincent de Paul in Chicago, for 1910, is an interesting document. During the past year it has disbursed \$16,243. About half of this was spent upon food; a little over a thousand dollars on shoes and clothing, and nearly double that amount on fuel. When it is remembered that this charity is dispensed personally by business men during their moments of leisure, it will be realized that the figures represent a large amount of personal charity. The various committee reports disclose the activity of the Society in hospital and mission work, and in collecting and supplying Catholic literature to the inmates of public institutions. The manner in which the Society correlates its work with other Catholic purposes is illustrated by the following statement in one of the conference reports: "We consider it of prime importance in all cases that the children of the families aided attend the parish schools." The St. Vincent de Paul Society is one of the greatest expressions of modern philanthropic endeavor of the best and sanest type, and the most natural outlet of Catholic lay enterprise in the field of charity and religious apostolate.

The State Charities Aid Association's Committee on the Prevention of Tuberculosis will hold a conference in Albany, March 18 and 19, to start the movement: "No uncared-for tuberculous in 1915." President Taft and Governor Hughes will speak. Since the Association began its campaign against the disease in 1907, 125 cities and villages have been visited by exhibitions, 1,500,000 pieces of literature have been distributed, and 400 meetings have been held with an attendance of 250,000. On October 1, 1907, the State had only 164 beds for patients; now it has just double that number. Outside New York City there was not a single county hospital and only one city hospital; now there are 8 of each. Then there were but 2 free dispensaries and 2 localities providing special relief; now there are 13 of the former and 8 of the latter besides 6 camps, 29 visiting nurses and 60 special committees working in the State outside the city. The conference will demand a hospital for every county, at least one visiting nurse for every city and village, a free dispensary in every town of 5,000 people, the reporting of every living case and its adequate care, and the disinfection of every room that has been occupied by a patient.

Archbishop O'Connell of Boston announces that he is about to inaugurate a series of meetings at which the social ques-

tion, from a Catholic standpoint, will be studied, with the intention of opening the eyes of working men to the dangers now so prevalent, of pernicious principles in the field of social science. They will begin after Easter, when, on four consecutive Sunday afternoons, meetings will be held simultaneously in four centres of the city, and the audiences addressed by priests and laymen who have made a serious study of their subject. The greatest success has attended the series of nine similar addresses that Archbishop Farley has arranged for every Wednesday evening, here in New York, under the direction of the Rev. W. B. Martin, in the hall of Cathedral College, as part of the work of the Institute of Scientific Study.

At the annual meeting of the Father Mathew Total Abstinence Association, in Father Mathew Hall, Dublin, the Lord Mayor presiding, Mr. Mooney, J.P., the Secretary, reported extraordinary progress in the temperance movement through the year. The united action of the Hierarchy had made it almost universal in the west, and effective provision was made for its permanence. The "catch-my-pal" movement had made great headway among the Protestants of the North, and St. Patrick's Crusade was spreading rapidly in every part of Ireland. The Lord Mayor's temperance banquet in the Mansion House on St. Patrick's Day had set a salutary example. The effects of the movement were noticeable everywhere in the domestic, social and national life of Ireland. Steps were taken towards the closing of all licensed houses on St. Patrick's Day.

During January 50,242 immigrants entered the country. The Poles and the Italians each numbered over 7,000, and there were 5,000 Hebrews. Of English, 2,123 came in; of Scotch, 901, and there were only 747 Irish. During the six months ended with January the number of English, Scotch and Irish immigrants respectively were 27,376, 10,969, 17,349.

The Census Bureau states that a large part of the population is possessed with the idea that to answer the questions of the enumerators correctly will bring about an increase of taxation, and that by giving information concerning their property the people may expose themselves to many annoyances. The Bureau asks all persons of influence to help in getting rid of these ideas. Everybody engaged in the Census is sworn to secrecy, and the penalty of violating this oath is serious enough to make one reflect.

Councilor Michael Doyle, the new Lord Mayor of Dublin, said in his inauguration

speech that the city had spent during the year \$600,000 on the purchase of sites of houses for the poor. The enactment of the Housing Bill, which the city had now before Parliament, would enable them to develop the work and renovate the slum areas more economically. By improved sewerage conditions they had reduced the high death rate to normal. Reports circulated abroad against the City Council were slanderous. Its members acted without fee or personal advantage, and, unlike some public bodies of Great Britain, none of them ever stood in the dock for conspiracy for their own aggrandizement or to the detriment of the ratepayers. He stood for economy and retrenchment.

ECONOMICS.

At the meeting of the Pacific Steam Navigation Company in which it was resolved to issue bonds to pay for the new steamers to be built to connect at Buenos Aires with the Trans-Andean Railway, the chairman pointed out that the great cost of ships on account of size, power and furnishing, made this method of paying for them necessary. Their ships would, he said, be of very moderate size as this is reckoned to-day, yet they would cost £350,000 each. A few years ago first-class ships came to about £100,000 and could be paid for out of reserved profits. These ships will have to earn at least £20,000 a year above all expenses before a penny of their profits can be given to shareholders.

Lord Pirrie, the Belfast ship-builder, by his acquisition of the Alfred Jones shipping interests, now controls 245 ocean steamships, with an authorized capital of \$100,000,000. He is a director in the International Mercantile Marine, including the Dominion, American, Red Star and White Star lines, in the African Steamship and Leyland Companies, the Union Castle Company and many others. Lord Pirrie commenced as an ordinary worker with the Harland and Wolff Company, Belfast. He is a Home Ruler in politics and takes an active interest in the development of Irish industries.

The London money market seems to have gone wild over rubber companies. Every day new prospectuses are brought out and investors think they will make their fortunes, just as in the Kaffir days they thought to do so in South African mines.

In January, 1909, the food imported into the United States was valued at 103 million dollars; the exported food was worth 156 million dollars. In January, 1910, the imports were 133 million dollars, and the exports, 144 million dollars.

SCIENCE

Comet A 1910, which appeared so suddenly in our western skies after sunset during the latter part of January, is causing considerable trouble to computers. At least four orbits have been proposed, and not one of them represents all of the comet's positions correctly. The cause of the discrepancy was the difficulty of measuring its position with sufficient accuracy in the twilight far away from visible stars and low down in the sky in the haze and unknown refraction. Photographs also were difficult to obtain for the same reason. The spectroscope showed bright bands, especially the third cyanogen band with bright sodium lines.

At Omaha the tail was seen to be fully thirty degrees in length, that is one-third the distance from the horizon to the zenith. At other places it was traced to certainly forty degrees, or possibly fifty or more, being lost in the zodiacal light, and scarcely distinguishable from it. The tail was considerably curved. The comet had come up to perihelion from behind the sun, says *Popular Astronomy* for March, swept around swiftly at about one-tenth of our distance from the sun, and is now going almost straight away from us, while our motion is carrying it behind the sun again. By the time we get around to the other side of our orbit it will be so far away from us that it will be only a telescope object, if it is visible at all.

The discovery of this great comet shows that even common laboring men may take a hand in finding such bodies. R. T. A. Innes, director of the Transvaal Observatory, writes under date of January 17 to the *Astronomische Nachrichten*, No 4387:

"On the 15th inst., the *Leader* newspaper of Johannesburg informed me by telephone that they had received a telegram from the railway stationmaster at Kopjes (Orange Free State) as follows:

"'Halley's Comet was seen by Foreman Bourke, Driver Tricker and Guard Marais at 4h. 45m. rising in front of sun. It was visible for about twenty minutes.' Warned by this we kept watch on the next morning (Sunday), but it was cloudy. This morning was also very cloudy, but there was a break just above the place of sunrise. At 5h. 29m. Standard Time, the comet was seen independently by Mr. W. M. Worsell and myself, but by the former a few seconds earlier.

"At the earliest opportunity we informed the South African observatories by telegraph and sent you the cablegram announcing the discovery. Later we secured circle positions with the 9-inch refractor checked by observing Altair, . . . upon which we sent the second cablegram.

"If the railway officials at Kopjes were

the first to see this comet (which they thought was Halley's), will you please put the fact on record."

The editor of the *Astronomische Nachrichten*, in the same number, gives a new ephemeris of the comet, and says that in the beginning of November, more than two months before it was first sighted, it had been in a most favorable position for discovery without being detected.

WILLIAM F. RIGGE, S.J.

The non-magnetic cruiser Carnegie, sent out by the Carnegie Institute of Washington, to make a magnetic survey of the Atlantic Ocean, has just returned. The survey included the whole of Long Island Sound and the Atlantic Ocean to the English coast, as well as the waters near Madeira and Bermuda. Commander W. T. Peters, in charge of the expedition, states that its reports will, in all likelihood, bring about considerable modification of marine magnetic charts.

Dr. Marage, the eminent French physiologist, has succeeded in artificially producing notes of every frequency from the larynx of a cadaver. The underlying principle of his method is the one which was discovered as far back as 1786, by Galvani, namely, that the muscles contract when subjected to the slightest electrical influence. In order to produce different sounds it is found that different muscles need energizing. Dr. Marage has perfected a method by means of which he is able to photograph the muscles when energized, and so he is able to ascertain, by comparison, which muscles produce notes of different pitch.

Dr. C. Sowers, who was sent out by the Carnegie Institute of Washington to gather magnetic observations, has returned after a journey of 4,000 miles through unexplored China and Chinese Turkestan. It is stated that much valuable information was obtained, which will shortly be published in the report of the Institute.

Dr. Vaughan Cornish recently communicated to the Royal Geographical Society his estimates of the dimensions of ocean waves. With a heavy gale blowing these reach a height of 42 feet in any position not less than 600 nautical miles from the windward shore. In his report he exonerates of any exaggeration sea captains who have reported waves of from 80 to 100 feet in height, by stating that they reported the altitude of large waves of broken water flying aft from the impact of the steamer's bow on a head sea.

It has been estimated that the Great Black Pitch Lake of Trinidad yields annually 80,000 to 90,000 tons of asphaltum.

ECCLESIASTICAL NEWS

Rev. John E. Burke, Director-General of the Catholic Board of Mission Work Among the Colored People, has resolved to raise annually the sum of one hundred thousand dollars for the conversion and education of the colored people, with the aid of every Catholic young man and women in the United States.

"I want to give the young men and the young women an opportunity," he says, "of showing their seniors what they can do in an emergency. I have pledged myself to raise a fund of one hundred thousand dollars every year that I shall remain in this office, because I have heard the cry of a people in need of spiritual and intellectual light. The fund is to be contributed apart from the usual donations to this work which come from our collections in church and the annual appeal made by the American hierarchy. Of course, the heads of families may contribute to this fund, but I expect that it will come from the young men and women who are working in the stores, the mills, the mines, the innumerable offices, and various professions. Catholic College or University students are included in my appeal, because they must realize the benefits of a condition that gives them an opportunity to enjoy the Catholic educational advantages denied their less fortunate, though colored, brethren. I shall try to make the young contributors realize that he is an associate laborer with me in this field, in which the Church is determined to labor more than ever." The office of this mission is at No. 1 Madison Avenue, New York City.

Four new dioceses have been created in the Philippines: Zamboanga, Tuguegarao, Lipa, and the Islands of Samar and Leyte. An Apostolic Prefecture has been established for the Island of Pelavan.

To fill the vacant see of Nueva Cáceres, the Rev. Dr. John B. MacGinley, of Philadelphia, has been appointed Bishop, the third priest from Philadelphia to preside over a diocese in the Philippines, Bishops Dougherty and Carroll being the others. Dr. MacGinley was born in the County Donegal, Ireland, and after making his collegiate studies in his native land, went to the American College, Rome, for his theology as a subject for the Diocese of Philadelphia. He was ordained there in 1895, and coming to Philadelphia, after several years in parish work, joined the faculty at the Overbrook Seminary. In 1903 he was one of the little band of priests from the Seminary who volunteered to go to the Philippines with Bishop Dougherty to help to reorganize the Diocese of Nueva Segovia. He spent two years there as Rector of the Seminary and then returned to Philadel-

phia, where he has been working since as assistant to his uncle, the Rev. James P. Sinnott, Rector of the Church of St. Charles Borromeo. Two of his brothers are priests: the Rev. Dr. Leo P. MacGinley, Secretary of the Apostolic Delegation, Washington, and the Rev. James C. MacGinley, Senior Dean of Maynooth College. Three of his aunts were nuns.

It is announced from Rome that the Very Rev. Dr. Patrick R. Heffron, Rector of the Diocesan Seminary of St. Paul, Minn., has been appointed Bishop of the Diocese of Winona in succession to the late Bishop Cotter. The Bishop-elect was born in New York City, in 1860.

A new diocese, Regina, and a new Vicariate Apostolic, Keewatin, both suffragan to the Province of St. Boniface, have been created in Canada.

Right Rev. Bishop O'Donaghue, the new Bishop of Louisville, Ky., and former auxiliary of Indianapolis, will take possession of his see on March 30.

The centenary of the birth of Cardinal McCloskey occurs on March 30, not on March 10, as many current notices have put it. He was consecrated Bishop Coadjutor of New York on March 10, 1844, and born on March 20, 1810, hence the probable confusion of dates. Archbishop Farley has decided to postpone the commemoration of the centenary until the fall, when it is hoped that the long-desired ceremony of the consecration of St. Patrick's Cathedral, the building of which his Eminence completed, will take place. The two events will then be properly celebrated at some date following closely upon the ending of the Montreal Eucharistic Congress. It is hoped to thus secure for the New York ceremony the added prestige of the presence of the foreign Cardinals and prelates who have been invited to attend the Montreal Congress.

PERSONAL

Professor Hugo Münsterberg, Professor of Psychology and Director of the Psychological Laboratory of Harvard University, has been nominated to the Exchange Professorship in the University of Berlin. The appointment is well received in German circles, and Professor Münsterberg's course, to be given during the year 1910-1911, will add much, it is thought, to the growing popularity of the exchange system introduced between Germany and the United States some years ago. Professor G. F. Moore, Exchange Professor during the past year, will return to his Harvard post at once. As representative of the German Universities in Harvard next year

Professor Friedlander, well known in the United States, has been named. His course will take up the subject of Musical Art and Musicians.

Dr. Maurice Francis Egan, United States Minister to Denmark, has been awarded the Lætare Medal, which Notre Dame University bestows every year on some distinguished Catholic. Dr. Egan returned to Denmark on March 3. He will meet ex-President Roosevelt in Berlin and journey with him to Norway, when Mr. Roosevelt goes to receive the Nobel prize.

Monsignor M. M. Hassett, D.D., Rector of St. Patrick's cathedral, has been appointed Vicar-General of the Harrisburg Diocese to succeed Monsignor Gilbert M. Benton, who died recently. Last November Dr. Hassett was raised to the dignity of Domestic Prelate by His Holiness Pius X.

It is announced that George Cabot Ward is to be appointed Secretary of the Commission which will represent the United States at the Argentine Exposition in Buenos Aires. Mr. Ward has resigned as Secretary of Porto Rico, the resignation to take effect April 1. The Argentine Commission will be headed by Henry White, former Ambassador to France.

Mrs. Morris K. Jessup has presented the American Museum of Natural Arts with three huge meteors which Commander Peary brought with him from some of his trips in quest of the North Pole. It is stated that these were obtained by the donor from Mrs. Peary for a consideration of \$50,000.

Before his departure from St. Louis for his post, Richard C. Kerens, the newly-appointed ambassador to Austria, presented to Rev. P. J. Dunne, Director of the Newsboys' Home of that city, a check for \$20,000. The money shall go towards the purchase of a farm to serve as an outing place for the newsboys.

The London Common Council has adopted a resolution conferring the honorary freedom of the city on Theodore Roosevelt in recognition of "the distinguished manner in which he filled the office of President of the United States, and for the eminent service which he rendered the cause of civilization and the promotion of amicable relations between foreign nations."

A press cable from Rome states that the Pope has appointed Cardinal Vincenzo Vannutelli Legate to the Eucharistic Congress which will be held at Montreal in September. Cardinal Vannutelli will take

this opportunity to make a tour of Canada and a large part of the United States.

OBITUARY

Rev. Dr. Peter J. McCullagh, Pastor of St. Mary's Church, Lancaster, Pa., died on March 1, aged fifty-eight years. He was born in the County Tyrone, Ireland, and emigrated to Philadelphia before his majority. He was ordained priest in 1875, and then spent two years of study in Rome. In 1881 he was appointed to St. Mary's.

Rev. Edward O'Reilly, Pastor of St. John's Church, South Waverly, Pa., died on February 24, aged fifty years. He was the last of four brothers, all priests, to pass away. Their uncle was the late Rev. John V. O'Reilly, one of the pioneer priests of northern Pennsylvania.

Very Rev. Dean Patrick A. Walsh, for more than twenty-seven years Rector of the Church of Our Lady of Mount Carmel, Astoria, L. I., died on February 26. Born in Ireland sixty years ago, he was ordained in Waterford in 1873, and came to Brooklyn immediately after.

The Rev. Francis P. Coyle died in Philadelphia on February 27. He was born in St. Michael's parish in Philadelphia, in 1860, and was ordained to the priesthood by Archbishop Ryan in 1887. For more than twenty years Father Coyle labored as assistant at the Church of St. Thomas Aquinas.

QUERIES AND ANSWERS.

A. V. W., Waldwick, N. J.—Who was "T. H.," a convert who wrote a remarkable book on prayers for the dead, and published the same in the year 1600?

To the Editor of AMERICA:

I think I can in part answer the question of your correspondent, A. V. W., which appears in your issue of March 5.

Early in the seventeenth century there was published a work bearing the following title:

"The First Motive of T. H. Master of Arts and Lately Minister, to suspect the Integrity of his Religion: which was detection of Falsehood in Humfrey D. Field & other learned Protestants, touching the question of Purgatory, & prayer for the Dead. 1609."

Doubtless this is the work sought. A copy of this clever and well arranged book is to be found in the library of the Union Theological Seminary in this city, among a very wonderful collection known as the "McAlpin Donation," consisting of Protestant and Catholic books, sermons and

tracts to the number of 10,000 or more titles, published just before, during and subsequent to the so-called Reformation. In this library there are many books which are unique, most of them very rare, and all of them of the greatest value to all who are studying the Tudor and Stuart periods of English history. By the way, in this collection there are a number of works of the celebrated Jesuit, Robert Parsons.

The T. H. of "The First Motive" is probably one Theophilus Huggons, a sometime minister of the Established Church, but ultimately a fervent Catholic.

New York. CARYL COLEMAN.

DRAMATIC NOTES

"A Son of the People," The New Theatre.—If the title of this play were "A Son of the Peepul," it would more appropriately fit its contents and theme. How it ever managed to get into the repertoire of "The New Theatre" can be accounted for only on the supposition that the management was asleep. It is fundamentally absurd and consistently ridiculous from beginning to end. Mock-heroic on the level of opera bouffe best describes it. Its time is that of the French Revolution, and its gist is that one man substitutes himself for another who has been condemned to be shot.

A young nobleman, a returned refugee, has just been married to a young woman of his own class. Immediately after the wedding the house is surrounded by the troops of the Republic, and he is captured. He is to be executed in the morning. The bride succeeds in infatuating one of the Republican officers, a son of the people, in command, and promises him anything he wishes if he will permit the bridegroom, who is delineated as an arrant coward, hysterically frightened at the approach of death, to escape.

The son of the people accepts the bargain; exchanges costumes with the dreadfully frightened aristocrat, takes the latter's place, and with the utmost complacency awaits death in the morning for the price agreed upon. The bride at first rebels at the terms of her own bargain, but disgusted at the cowardly flight of her husband, as well as struck with admiration for the heroic substitute, she suddenly realizes that she loves this "son of the people."

When morning approaches she points out a way of escape by a secret passage, but he grandiloquently refuses to flee and is in consequence grandiloquently shot. The element of eroticism in "The Son of the People" is simply disgusting, and would condemn it outright with people who have an iota of self respect. Its utter ridiculousness, however, damns it hopelessly.

"Everyman," Garden Theatre.—This play is being given on Friday afternoons

by the Ben Greet Players, and is appropriate for the Lenten season. It is a fifteenth century morality play, originally in Dutch, and is in fact a homily on Death.

Death summons Everyman and he is not prepared. But Death grants no stay. Everyman must come when he calls. In vain does Everyman seek assistance from his relatives and friends. They cannot and will not accompany him on the dreadful journey. He must tread the way alone. He summons Wealth, Love and Power to succor him, but they are impotent. He calls upon his Good Deeds to aid him, but Good Deeds lies prostrate and cannot even rise to her feet, so weak is she from sheer lack of exercise. Penance alone comes to his assistance at that dread hour, and after she has shriven him Grace alone goes down with him into the tomb.

"Everyman" is presented by the Ben Greet Company as it was wont to be played in the time of its original production, with the scenic surroundings and costuming of the fifteenth century. Crude as these may seem to a modern audience, the dramatic effect is profound and convincing.

Miss Irwin's performance of Everyman is most satisfactory, though she lacks the remarkable elocutionary power of Miss Matheson, who originally took the part in this country several years ago. It is a most trying characterization, as Everyman is on the stage throughout the entire performance, which takes some two hours without intermission.

CHARLES MCDUGALL.

LETTERS TO THE EDITOR

WHAT DARWIN WROTE ABOUT.

To the Editor of AMERICA:

I have been very much interested in Father Graham's letter on Darwinism in your issue of February 26th. Father Graham thinks that the expression "it is indeed of preservation and not of origins that Darwin has anything to say" is too general and could easily be taken to imply that origins were not a subject of his thoughts and theories. It seems to me that there is only one person, and that Darwin himself, who had the right to decide what Darwin wrote about. The secondary title of his book, "The Origin of Species," was "The Preservation of Favored Races in the Struggle for Life." The term "The Origin of Species" was a source of so much misunderstanding that he afterwards expressed regret that he had not called his book by the second title alone. He did not call it "The Origin of Species" but, and this is extremely important, "The Origin of Species by Natural Selection." Over and over again in his letters written shortly after the publication of the book he insists that his theory of "Natural Selection" is

not a theory of origins, but of preservations.

On October 11, 1859, he wrote to Charles Lyell, the geologist (the letter may be found in "The Life and Letters," New York: D. Appleton & Co., 1898, Vol. II, page 9), "Natural selection acts exclusively by preserving successive slight useful modifications." On June 5, 1860, he wrote to J. B. Hooker, "I have never hinted that natural selection is the efficient cause . . . the very term *selection* implies something, that is, variation or difference to be selected." Disciples and critics have always insisted on Darwin as talking origins. Lamarck at the beginning of the nineteenth century talked origins by environment, by effort, by desires. Darwin was constantly insisting that his work should not be confused with Lamarck's, and he even went so far as to talk of Lamarck's work as quite trivial. It is rather interesting to realize that the great defection from Darwinism among the zoologists has come among followers of Lamarck, who call themselves Neo-Lamarckians.

Herbert Spencer had emphasized survivals, and his phrase "the survival of the fittest" is very often in the mouths of Darwin's disciples. Darwin, however, preferred the milder set of words, "the preservation of favored races." His theory is entirely negative. It is really a question not so much of preservation with him as of the removal of the unfit, or as he would doubtless have preferred to put it, the elimination of the less favored races. Living things come into existence, according to Darwin, in great variety because of the principle of variation. He assumes the existence of this, and the beings it brings into life. Natural selection comes in merely to keep certain favored beings in existence, and these are species as we now know them. That is the theory of the origin of species. My dear old Professor Cope used to say: "Who cares about the survival of the fittest? What we want to know is the origin of the fittest." Hence he was a Neo-Lamarckian, not a Darwinian. Even "The Descent of Man," if Father Graham will read it again, will be found not to treat of origins but of the preservation of various races which came into existence through the principle of variation, which Darwin assumes but does not attempt to explain, and then were selected until now we can trace, as he thinks, a line of descent for man.

If Darwin himself were read more, and not his commentators, it would be much easier to understand why a distinguished German authority spoke not long ago of his hypothesis "as crude and superficial," and added that had it not been crude and superficial it never would have attained the popularity it did.

JAS. J. WALSH.

"SECULARIZING" CHURCH PROPERTY IN FRANCE.

To the Editor of AMERICA:

Not so long since, the New York *Sun*, in its usual New Year's resumé of things in general, referred to the "secularization" of French Church property—blessings on the man who thought up that mollifying word! Why do people persist in using such coarse and vulgar words as "robbery" and "murder," and the like, when suave and calm near-synonyms would almost do as well? And how much nicer and agreeable it is that the *Sun* and other papers, in referring to the momentous transaction, do not only refrain from using vulgar if accurate words, but omit to refer to the disappointment the people in France must have experienced in the carefully cultivated hope that the "secularized" property would afford a fund for old age pensions and even help in reducing taxation.

Zealous "friends of the people" assured them that the two hundred million dollars worth of Church property would, if taken from its unworthy and unpatriotic owners and restored to its rightful owners, the people, bring back to *la belle France* the Golden Age—the stern fact turning out to be, however, that property torn from its proper owners and suitable uses degenerates into little better than junk, and must be sold at junk rates. Any burglar who ever converted gold and silver loot into bullion could testify how some splendid article of gold or silver became, as bullion, only half or third as valuable, and even then had to be sold at low rates, because of the difficulty of disposing of "secularized" goods. The French "secularizers" could many a tale unfold of the extraordinary shrinkages in value they witnessed and caused, like the swimmer who grasps a shimmering jelly-fish, and finds he has a repulsive morsel to gaze on when the beautiful creature is detached from its normal place.

It was a cause of wonder to me that the *Sun*, usually so keen and apt to use an illustration, did not refer to the pitiable result of the "secularization" of two hundred millions. 'Twas a good, round sum, containing the potentiality of many an old age pension, etc., but, torn from its surroundings, it dwindled away to but a fraction of itself, and the expense of the official liquidators in the "secularizing" actually consumed all but some six hundred thousand dollars. This sum has been turned into the treasury of the proud République Française, and bids fair to be eaten up by other "secularizers."

Can anyone doubt what would be the result in this country if the Government should actually undertake to "secularize" corporation property, beginning with that

of railroads? Not a few "friends of the people" have suggested that the property of wicked corporations should be taken by the Government. What else was the famous, or rather infamous, \$29,000,000 fine but an indication of what practical men, bent on "reform," would do if they had a chance? And suppose some other practical reformer could "secularize" the billions of railroad property, suppose he could induce the people to sanction this by appealing to their cupidity, their wishes for old age pensions and present freedom from taxation, would he and his precious crew get billions or merely some parcels of junk and streaks of rust; and would the people, deluded into a dream of Aladdin-like wealth, not lose such little as they may previously have had? Perhaps the *Sun* could return to the "secularizing" done under our eyes in France, and draw, in its usual excellent fashion, a picture of the absolutely certain results of confiscations, whether called "secularizations" or otherwise. Less than a month ago some thinker (?) with Professor attached to his name, proposed the "confiscation of the property of corporations" which disobeyed the law—and he particularly specified railroads. The best safeguard of the railroads, however, after the dishonesty of the "secularizing" process is admitted, is the reflection that "secularized" property, whether church or railroad, melts away to nothing.

ROBERT P. GREEN.

MONTREAL'S BIRTH RATE.

To the Editor of AMERICA:

A few words of mine were responsible for a hostile comment in your columns, on the City Improvement League of Montreal. I can see, now that misunderstanding has arisen, that the words are not clear. But the writer of the Sociology notes in your issue of the 19th inst., has, by a slip of the pen (transposing the words birth rate and death rate), grievously altered my meaning.

The footnote (for which I alone am responsible) was in support of a plea for the better care of our little ones, of whom so large a proportion in this city die for mere lack of "pure milk; knowledge on the part of mothers, midwives and nurses; pure water, pure air." I pointed out how in some places these conditions had been improved and a heavy death rate reduced. Then in the misquoted sentence I meant to say that this increase in the number who survive infancy means a progressive increase in the population far more than compensating its slight natural tendency to check the birth rate: the healthier the condition the more numerous the survivals, and therefore the larger and better the succeeding generations.

If I had dreamed of the possibility of misunderstanding, I would have expressed

myself differently. I must ask you to believe that it never occurred to me till I saw it in your columns; that never in one single word or one moment's thought have I advocated restriction of the birth rate; that such a thought is as abhorrent to me as to you. I deeply regret the unfortunate chance by which words of mine became the occasion of offence, especially at a moment when this city seems at last to be realizing its motto—*concordia salus*—in the comradeship of French and English, Catholic and Protestant, for which the League stands. It is because of this, and because of the influence which your paper has attained, that I venture to ask you to publish this letter, and may I express the hope that you will glance over the Report (of whose fifty-five pages one unlucky footnote all but monopolized your contributor's notice) to see how misleading the comment must be to strangers, and how distressing to members, especially those of your own Faith, who would have welcomed your powerful support.

J. A. DALE.

Montreal, Feb. 21.

[Professor Dale's protestation that the restriction of the birth rate is abhorrent to him is at variance with his remark in the printed note that the reduction of the death rate and the birth rate is "doubly blest," and with his final exclamation in the same note—mercifully omitted by our contributor—"Who can measure the drain of motherhood?" The transposition of "birth rate and death rate," though affording a grievance to Professor Dale, does not affect the argument at all. In fact, it is easier to understand how the reduction of the birth rate reduces the death rate than to understand how the reduction of the death rate reduces the birth rate, except on the supposition that the greater care of infants tends to make their mothers restrict their number.—ED. AMERICA.]

I take this occasion to congratulate you and your colleagues on the splendid success of AMERICA, which we read here with very great pleasure, finding in it, as we often do, not only valuable information about events in America, but also interesting European news of literary and scientific interest which had escaped our attention in periodicals nearer home. I shall do what lies in me to make it known in Ireland.—Rev. William Delany, S.J., Dublin, Ireland.

America is going to be, if it is not now, the moving center of the world. If you keep on, it will be the thought center also. Any way, AMERICA is a great time-saver, and time is money. You have supplied a long-felt want. You have struck the right chord.—Right Rev. Mgr. Edwards, New York.